

AMERICA

A CATHOLIC REVIEW OF THE WEEK

OCTOBER 11, 1941

WHO'S WHO

KILIAN J. HENNICH, O.F.M.CAP., served many years as a director of the Third Order, and wrote several books and pamphlets on the Tertiary Movement. Through our issue of AMERICA this week, we greet all the directors and delegates to the Fifth Congress of the Third Order held this week at Pittsburgh, Pa., and all the members throughout the United States. . . . VINCENT W. HARTNETT, since his graduation in 1939 from the School of Apologetics, Notre Dame University, has been advocating the Third Order as the most potent means for the spiritual regeneration of Catholics. . . . WILLIAM J. SMITH, S.J., in connection with his position as director of the Brooklyn School of Labor, has been one of the most ardent supporters of the Catholic Evidence Guild apostolate. . . . ROBERT E. CURDA is back in San Antonio, Texas, engaged again in newspaper work. He was, meanwhile, employed in Chicago, Ill., as a production analyst. . . . JOHN P. DELANEY is Director of the Institute of Social Order, New York, N. Y. . . . HAROLD C. GARDINER wonders whether we are too modest about or too ignorant of the very real Catholic contribution to American literature. . . . THE POETS include: Eileen Duggan, ranking poet of New Zealand, and recognized as one of the best poets of our times; Mary Louise Kempe, of St. Louis, Mo.; and a frequent contributor to *Spirit*, appearing for the first time in this Review, John Frederick Nims.

NEXT WEEK: The first of two articles on the Dionne Quints and the Dionne Parents, revealing the true story of the seven-year-old fight for custody. Lillian Barker, author of *The Quints Have a Family*, will place the squalid record squarely before our readers and the American public.

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COMMENT

REPORTING the press conference held at the White House on September 30, the New York *Herald Tribune* states:

President Roosevelt, in a comment which left no doubt of his determination to win popular support for the aid-to-Russia program, took occasion today to point out that the Soviet Constitution provides for freedom of religious worship and freedom of conscience in essentially the same manner as is provided in the United States.

The New York *Times* reporter understood the President as follows:

The President told reporters he had suggested to them several weeks ago that they might read Article 124 of the Soviet Constitution. In response to a question as to what this article contained, Mr. Roosevelt laughingly remarked that he had not memorized the provision, but that it granted freedom of conscience and of religion. He added that it also granted freedom to propagandize against religion. This, the Chief Executive said, was virtually the same rule that applied in this country, although we do not use the same words.

Article 124 of the Soviet Constitution, which the President had not memorized, reads as follows:

In order to ensure to citizens freedom of conscience, the Church in the U.S.S.R. is separated from the State, and the School from the Church. Freedom to perform *religious rites* and freedom for *anti-religious propaganda* is recognized for all citizens. (Italics inserted.)

For a fuller understanding of the Soviet Constitution, reference is made to *Is Religious Freedom Guaranteed by the Soviets?* (AMERICA, October 9, 1937) by John LaFarge. More follows.

— — —

ON THE morning that President Roosevelt's remarks were published, a representative of the National Conference of Christians and Jews asked the Editor to subscribe to the following statement, issued through the *Religious News Service*. The statement has our endorsement and is published as follows:

"President Roosevelt's statement this week that the Soviet Constitution granted religious freedom has had an adverse effect upon religious leaders in this country. Spokesmen for important religious groups believe that it is one of the most unfortunate statements that the President has made. An official of a Protestant body which has a constituency running into millions described the statement as a "boner" and said that the President will hear from the churches on this subject. It is likely that the President's statement, instead of allaying the opposition of church groups toward Russia, will call forth protests from religious leaders, and church groups which are scheduled to meet in the near future.

"The President, at a press conference this week, said that article 124 of the Soviet Constitution pro-

tects religion, as well as the right to propagandize against it. He added that this is virtually the same rule as that applying in the United States. The President made this assertion when asked to comment upon the revelation that a Polish Catholic church and a synagogue are to be opened in Moscow for use of Polish volunteers joining the Russian army.

"Church spokesmen regarded this statement as an ill-advised attempt to "white-wash" the Soviet in the face of an anti-religious campaign officially conducted by the Russian government, a campaign which, they say, is common knowledge to every student of Russian affairs. They point out that article 124 of the Soviet Constitution, while theoretically granting freedom of worship, has never been applied in practice, while the provision allowing freedom of anti-religious propaganda has been applied in full force by the Communist Party through its affiliate, the League of the Militant Godless.

"While religious leaders acknowledge that the Soviet Government has soft-pedaled its drive on religion since the outbreak of the war with Germany, they point to the fact that, prior to that time, the leader of the League of the Militant Godless, Yarasovsky, had boasted that anti-religious propaganda had considerably increased throughout Russia during the previous year. He attributed this increased activity to the direct control which the Communist Party has over the work of the League. Yarasovsky announced that the League had 3,450,182 enrolled members at the end of 1940 as against 2,292,036 members in 1939. He said that during 1940 there were 9,698 anti-religious discussion groups, 5,060 anti-religious seminars and 239,000 anti-religious lectures throughout Russia.

"But more important than the agitation of the anti-God propagandists, according to church spokesmen, is the fact that numerous priests and clergymen have been exiled, religious education for children in more than groups of five is forbidden, the Bible cannot be distributed, and many churches and synagogues have been converted into anti-religious museums or turned over to the State.

"All of this, in the opinion of religious leaders, is proof that article 124 of the Soviet Constitution has never been put into effect.

"But church leaders realize, at the same time, that the anti-God campaign has not been successful in turning the Russian masses away from religion. They believe that if the restrictions against religion were removed by the Soviet Government the development would be welcomed by the Russian people. Church leaders would welcome some definite assurance from Stalin that freedom of religion will be proclaimed after the war.

"Freedom of religion, according to some leaders,

would involve six points: (1) liberty of conscience; (2) liberty of religious assembly; (3) liberty to distribute the Bible; (4) liberty to give religious instruction; (5) restoration of church buildings to congregations; (6) release of imprisoned and exiled priests and pastors. Others would probably add to these points the cessation of anti-religious propaganda and freedom to speak and write in favor of religion."

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THAT same evening, the *News Service* of the National Catholic Welfare Conference addressed a telegram to the Editor. It was the longest telegram ever received by our neighboring Western Union office. It is published herewith:

"Not only in Washington, but throughout the country, a profound impression, which might be called dismay, has gripped religious people, as a result of President Roosevelt's observation yesterday that the Constitution of Soviet Russia contains about the same guarantees of religious freedom as does the Constitution of the United States.

"It is not the President's actual remark—repeating a fact already generally known for years—that has produced the widespread concern. It is that the President seemingly allowed the inference to be drawn that there actually is religious freedom in Russia, a thing commonly acknowledged to be false.

"This inference is all the more surprising in view of the fact that as late as June 23, Under-Secretary of State, Sumner Welles, declared publicly that freedom of worship 'has been denied to their peoples by both the Nazi and Soviet Governments.' Mr. Welles described this to be among other doctrines of Communist dictatorship that are 'intolerable' to Americans.

"Lacking amplification of this remark by the White House, interested persons, and they are very numerous, are asking what impression the President intended to convey. Even granting a similarity which has been described as superficial and tricky, between this portion of the Soviet Constitution and provisions of the Constitution of the United States, observers point out, all the evidence points to the fact that the Soviet regime has cynically, systematically and steadily flaunted such guarantees as were given. To convey the impression that the situation is otherwise, they say, is misleading and dangerous.

"President Roosevelt told newspapermen yesterday that they might find it interesting to read Article 124 of the Soviet Constitution. The President said he would not attempt to quote the article word for word, but that it seemed to him to contain essentially the same guarantees with respect to religion as are contained in the Constitution of the United States.

"Article 124 of the Soviet Constitution says: 'In order to insure to citizens freedom of conscience, the Church of the U.S.S.R. is separated from the State, and the school from the Church. Freedom of religious worship and freedom of anti-religious propaganda is recognized for all citizens.'

"It is recalled significantly that in 1933, President Roosevelt thought it well, if not necessary, to ask of Foreign Commissar Litvinov that the Soviet Government pledge to United States nationals that they would be free 'to conduct without annoyance or molestation of any kind religious services and rites of a ceremonial nature.' At that time, for fifteen years the Soviet regime had theoretically prohibited any restriction of 'rights connected with the profession of any belief whatsoever.'

"It is suggested that in 1933 President Roosevelt found it advisable to obtain a new pledge, despite this guarantee of liberty of conscience in connection with the recognition by the United States of the Soviet regime. As a matter of fact, all the world knew that the guarantee had never been actually lived up to.

"Why, interested persons inquire, if he felt it necessary in 1933 to exact a new pledge which was tantamount to questioning that religious freedom then existed in Russia, despite the 1918 decree, does the President now seemingly depend on a mere constitutional pledge of the same atheistic and anti-religious Communist regime? It is pointed out that from 1918 to 1933, and from 1933 until the present, there has been no deviation in the continued bitter and widely publicized persecution of religion in Russia.

"Authorities who have analyzed Article 124 of the Soviet Constitution have denied that it actually grants freedom of religion. They cite that while it guarantees 'freedom to perform religious rites,' at the same time it specifically forbids religion in education; does not grant the right to propagate religion, although the same article specifically grants 'freedom of anti-religious propaganda.'

"These authorities also stress that in spite of guarantees, restrictions have been thrown about the holding of religious services all along. All the economic pressure of an autocratic government which holds title to all church buildings, hires practically everyone, and distributes the necessities of life to favored groups of the population at cheaper prices, is brought to bear against religions. Godless education alone can exist, seminaries are forbidden, so that ministers of religion cannot be trained. Meantime, the Government itself subsidizes the militant atheist propaganda of the vilest sort.

"At the same time he was conducting negotiations with President Roosevelt in 1933, Litvinov, speaking at the National Press Club here, was asked concerning religious freedom. He blithely tossed the question off by referring to certain decrees guaranteeing religious freedom. When asked if church attendance was large, he replied that he did not know, because, as a matter of fact, he never attended a church.

"All this notwithstanding, there is voluminous evidence that religion underwent grinding persecution in Russia before and after Litvinov gave this assurance in the National Capital. Students of Russian affairs have said that religion has undergone four distinct waves of persecution since the advent

of the Soviet regime, and that economic pressure and defamation have been only some of the weapons employed.

"Hundreds of priests are reported to have been killed, imprisoned, or otherwise to have disappeared under the Soviet regime. Churches have been closed, torn down or converted to profane uses on slight pretext, or on no pretext at all. The program of the Communist International says 'among the tasks of cultural revolution which must embrace the greater masses, special importance is given to the struggle against the opium of the people, religion; a struggle which must be conducted in a systematic manner and without flinching.'

"Only about six months after Litvinov made his high-sounding declarations in Washington, a writer in *Osservatore Romano* in Vatican City said: 'As to religion, the government of the Kremlin remains as it has always been—militantly and persecuting atheistic. Religion is officially suppressed.' These are some of the things that have been going on in Russia, there is general agreement, despite the pledges of freedom of religion."

THE remarks attributed to the President naturally attracted world-wide attention, and on October 2, the President's secretary, Stephen Early, said that "many published reports of President Roosevelt's press conference went much further than the President did himself." When asked if the Soviet Government would issue a statement on religious freedom, Mr. Early advised his questioners to inquire at the Soviet Embassy in Washington. Later in the day, a transcript of the questions and answers at the press conference was released, together with a "statement," couched in the following words: "Since the Soviet Constitution declares that freedom of religion is granted, it is hoped that, in the light of the report of the Polish Ambassador, an entering wedge for the practice of complete freedom of religion is definitely on the way." It would appear, then, according to this statement, that the President did not say that there was no difference between the Soviet Republics and this country in the matter of religious freedom, but merely expressed a hope that the Soviets would some day guarantee religious freedom. Of course, if religious liberty in Russia is still a blessing to be hoped for, it is not a blessing that exists at the present time. We fully accept the disclaimer made for the President, but the discussion which the whole incident occasioned has brought out clearly the real character of the Soviet Government. That is a knowledge which many Americans sorely need as the smoke-screen thickens around the real aims of Communism.

APPEALS for increased intervention accumulated. . . . Demands for change in the Neutrality Act, which forbids arming of merchant ships, prohibits sending them to belligerent ports, were voiced by Senator Connally, Under-Secretary of War-Patterson, Secretary Knox, Senator Thomas of Utah. . . .

Governor Stassen of Minnesota advocated support of the Administration's foreign policy. . . . It is the province of the President to determine when an attack by a foreign power has been made on the United States, in which event he can throw American forces into hostilities without authorization of Congress, Edward H. Foley, Jr., Treasury Department counsel maintained. . . . The C.I.O. Transport Workers Union, described as Communist-dominated, endorsed the Washington foreign policy. Before the invasion of Russia, it had opposed this policy. . . . After stating that "the United States stands today on the threshold of World War No. 2," Secretary Knox proposed that after "we have taken adequate steps to bring defeat" to Germany, Italy and Japan, the United States and Britain join forces for many years, perhaps a hundred, and police the world "by force if necessary." . . . Speaking during the mass launching of fourteen merchant ships, President Roosevelt assailed Americans "who preach the gospel of fear," declared the ships would "sail the seas as they are intended to" and receive full protection. . . . Heading the American delegation in Moscow, W. Averell Harriman assured the Bolshevik leaders of fullest possible aid, stated: "Your success means everything to the people of America."

THE Washington foreign attitude was questioned. . . . Senator LaFollette stated that either repeal or modification of the Neutrality Act would be another step toward actual war participation and violative of President Roosevelt's campaign pledges. . . . Alteration of the Neutrality Act would permit the Administration to carry on an undeclared war, Senator Taft maintained. . . . Secretary Wheeler declared America is being led to offensive war in the name of defense. . . . Daniel J. Tobin, president of the International Brotherhood of Teamsters, A.F.L., telegraphed President Roosevelt, urging that "all Community activity cease within labor unions until the struggle now going on in Russia is ended." . . . The United States, as were Poland, France, Greece, Yugoslavia, "is being prepared and propagandized" to fight "England's battle," John T. Flynn, America First Committee leader asserted. . . . Among the resolutions defeated during the American Bar Association meeting was one advocating impeachment of President Roosevelt for his war activities. . . . "One man dictates our foreign policy; one man decided to occupy Iceland; one man ordered our Navy to patrol the North Atlantic and one man, aided and abetted by a motley crew of propagandists and war-makers, has led this nation to the brink of war," Senator Wheeler told a Los Angeles audience. . . . Predicting a thirty-years' war if the United States enters the conflict, former Ambassador Cudahy advocated the launching of a world peace offensive by this country. . . . Following the President's remarks on religious conditions in Russia, Congressman Martin Dies, in a letter to the White House, protested against "any effort in any quarter to dress the Soviet wolf in the sheep's clothing of the 'four freedoms.'"

TOMORROW as we commemorate the discovery of America by Christopher Columbus, our neighbors to the South will gather at the shrine of Our Lady of Guadalupe in Mexico City to honor the Patroness of Latin America. Under the direction of Archbishop Martinez, this year's celebration will constitute a significant gesture of Pan-American solidarity. Present at the solemn Pontifical Mass will be three Bishops from the United States, and the Stars and Stripes will fly from the Basilica beside the flags of Canada and the Latin-American nations. "This grave moment of history," said Archbishop Martinez, in announcing the special ceremony, "may well be the hour of America because, in the face of devastated Europe, this hemisphere may be called upon to exercise a decisive influence upon the advance of humanity." In this spirit, the Hierarchies of the other Latin-American lands, together with their people, have been asked to join with Mexican Catholics in united prayer to Our Lady of Guadalupe for the protection of our hemisphere. The lesson in all this is plain: the way to hemispheric solidarity is not primarily through good-will ambassadors from Hollywood, delegations of "liberal" educators, nor even through trade agreements. The only basis for lasting unity is the Catholic Christianity common to millions in both North and South America.

THE Credit Union Movement expanded during the past year by leaps and bounds. According to figures recently released by the Department of Commerce, loans for the year ending July 31 were 24.5 per cent above those of the previous year, amounting to the respectable sum of \$219,800,000. Although this total represents only a small fraction of loans for consumption in the Nation, it is an indication that the notion of cooperative credit is spreading among the American people. From now on and for the duration of the emergency, this healthy growth may be somewhat retarded because of the Federal Reserve Board's restrictions on instalment buying; but with the return of normal times, the trend toward cooperative credit will certainly continue. The people have found a democratic and self-reliant way to combat both the greed of the loan shark and the indifference of the bankers to the needs of the small borrower.

PEACE will come in October, if it be God's will to yield to the prayers of American Catholics. More and more it appears that, in accordance with our Holy Father's wish, a huge wave of prayer will rise for that intention. At Fordham University, New York, 20,000 Italian Americans were urged by the Most Rev. Francis J. Spellman, Archbishop of New York, to pray for peace; in Illinois, the Holy Name men of Lake County sponsored a Holy Hour for that intention; in the Archdiocese of Dubuque, a Holy Hour or Benediction will be held every day; in New York City, the Religious of Mary Reparatrix will sponsor another Solemn Novena, October 18-26, at Saint Leo's Church on East Twenty-

eighth St., in reparation and that the world may be restored to the Peace of Christ in the Reign of Christ. The peace novena at this church last year attracted 30,000 people. Every Diocese will join in this crusade during the month of the Rosary.

RUSSIA and cooperation with that country in its present war against the Nazis presents a knotty ethical and religious problem. In treating that problem as it effects British Catholics, the Most Rev. Richard Downey, Archbishop of Liverpool, in an address broadcast to American listeners, brought out a point that is little emphasized, but which might well be the petition of American Catholic prayers. "It may well be," he declared, "that in the present process the soul of Russia may reawaken to spiritual values and the call of her ancient faith."

UNREST in occupied Europe continues to grow and give hope that the Nazi yoke may soon be shaken off. A great factor (little mentioned in the secular press) in keeping up the spirit of the conquered peoples is the ever firmer stand the spokesmen of the Church are taking against Nazism. Recently the Hierarchy of the Netherlands issued a joint pastoral letter in which they declared that they would be betraying their spiritual office if they remained silent any longer. The occasion was the forced melding of the Roman Catholic Workers' Union with the National Socialist Party. Declaring this to be intolerable, the Bishops reiterate their determination, declared on January 26, that the Sacraments are to be refused "to the Catholic of whom it is known that he is supporting the National Socialist movement." Once more the Church manifests its care for the workingman.

A WARNING of dangers involved in the current rapid absorption of the small homestead type of farm into large mechanized units is sounded in a booklet entitled *Vanishing Homesteads*, just added to the Social Action Series, published by the National Catholic Welfare Conference. The author, the Rev. Dr. Edgar Schmiedeler, O.S.B., Director of the Rural Life Bureau, N.C.W.C., and lecturer in Agricultural Economics at the Catholic University of America, states that this development "is rapidly spelling the death-knell of great numbers of the traditional type of American farm."

HAVE you ever realized how widespread the retreat movement is in the country? For the past three years, for example, a congress of the National Laywomen's Retreat Movement has been held; this year's, to be held in Providence, R. I., October 11-13, will count prelates, editors, educators among its participants. The Rev. Richard J. Rooney, S.J., is Moderator of the Congress, which will have as its theme "The Retreat, a Prelude to Peace."

THE THIRD ORDER GATHERS IN CONVENTION AT PITTSBURGH

KILIAN J. HENNICH

DURING the five days following October 10, the Third Order of Saint Francis convenes in the Fifth National Congress in Pittsburgh. It commemorates the twentieth anniversary of the formation of the national organization and the appearance of the Encyclical *Sacra Propediem*, issued by Benedict XV. The congress with its large number of delegates hailing from all English-speaking fraternities in the Western Hemisphere is bound to arouse not only the interest of more than 200,000 Franciscans in the United States but will also stimulate the curiosity of millions to whom Tertiarianism is still a sealed book.

The numerous Papal pronouncements and the variety of books dealing with the Third Order have undoubtedly enlightened many about Tertiarianism, yet opinions about it still differ. This is a deplorable situation and anything that brings light in this matter should be welcomed.

To obtain a correct estimate of Tertiarianism (and this term covers all approved Third Orders and their canonical equivalents, the Oblates of Saint Benedict and Norbertines), its nature, essence and objectives must be correctly understood. This will at once establish its importance in the Church of God. On the combined forces of Tertiarianism, the Church places great hope in these days of secularism, liberalism, persecutions and trials. She intends to confront the atheistic and pagan ideologies of today with the practical exemplification of the eternal and Divine ideology of Christianity. The Popes have expressed this intention repeatedly, and the Third Order received the mandate for Catholic Action directly from Pius XI himself.

In his Encyclical of twenty years ago, Pope Benedict XV calls the Third Order "the greatest boon to human society." These words are superlative but true. The Pontiff does not hesitate to consider Tertiarianism the greatest organized unit in the Church.

Categorical statements like these, no doubt, will raise a number of questions in the minds of Catholics of all ranks. Among such questions are: What are the nature and objectives of the Third Order? Has it anything to offer that may just as well be gained by other pious organizations? On what do the Popes base their truly extraordinary encomiums? Is the Third Order essential to Christianity?

The nature of Tertiarianism is a voluntary re-dedication to Christ by a religious profession first made by the Baptismal vows. "I have sworn (at Baptism) and am determined (by profession) to keep the

judgments of Thy justice" (Ps. 118, 106). Rightly understood, the voluntary acceptance of the Tertiarian rule means the transition to a more spiritual life; to a life by Faith and in Charity as the only one becoming children of God and heirs of Heaven. The Third Order is called the Order of Penance. Although this term expresses its nature correctly, it may frighten worldly people but little acquainted with the essence of spiritual life. Penance as used here means much more than a few penitential acts; it means the spirit of penance or the following of Christ.

The final objective of Tertiarianism is the preservation of the Faith and the keeping of the Commandments by following a simple rule of life. It is no less than the realization of Baptism and its promise. Rules of life are nothing new in religious life. The Jews had them and the last one found in Holy Scripture was given by Saint Paul to the Ephesians and the Galatians. Saint Francis seemed to have modelled his tertiary rule of life after this one. It is a rule that is at once general and practical for all Christians living in the world.

The Rule is practical for the secular clergy and laity, rulers and subjects, wealthy and poor, young and old of both sexes. It can be observed by all because it requires nothing more than a life according to the Gospel and for this reason it enjoyed the Divine sanction from the beginning. The observance of this Rule is bound to prepare a fertile soil in which all means of grace can bring forth an abundance of fruit and all virtues can flourish independently of time, circumstances and state of life. However, the very simplicity of the Rule may be a reason why so many of the wise have not esteemed it as highly as it deserves.

There seems to be no other association for seculars in the Church that can offer what Tertiarianism is able to give. Striving first after the Kingdom of Heaven, Tertiaries are fully confident that all else will be given unto them. Being concerned about the essence of Christian living, the Rule neither prescribes nor forbids private devotions and particular works of piety but encourages them and leaves them to the zeal of the individuals. Hence, the Third Order does not compete with other religious associations but supports them.

Here the question whether Tertiarianism is essential to Christianity and its position in the Church may be considered. Without further argument it may be stated that in its own way Tertiarianism is as

essential to Christianity as any one or all of the Religious Orders of the Church. It does not demand the observance of the Counsels under vows, but is Christianity in its best form for seculars.

The position and principal task of Tertiariism in the Church are also those of other Orders. All members of Orders must sanctify themselves, give testimony of Christ and exemplify Christ to the world. "You shall give testimony of me" (Saint John, xv, 27).

The Orders of the Church being segregated from the world were also intended to be reservoirs of spirituality from which a cold and decadent world might draw vivifying waters. When, at the time of Saint Francis, the monastic Orders no longer supplied the needed abundance of spirituality, he not only combined the contemplative with the active apostolate, but also provided wells of spirituality in the midst of secular life.

Should four million Tertiaries, about one out of every seventy Catholics over fourteen years of age, exercise no influence over those with whom they come into closer contact? Should their fifty million official prayers said daily, as an integral part of the Divine Office of the Church, not draw abundant graces upon the children of God? Should their example not draw better than mere words? Pope Benedict XV answers:

It follows of necessity that where a number of people live in keeping with the rule, they will be a powerful incentive to all their neighbors, not only

to comply with every detail of duty, but to aspire to a more perfect aim in life.

These are but a few thoughts that may throw some light on Tertiariism and may suggest some reasons why the Popes do not cease to recommend it as the most hopeful means to bring about a wholesome change in the present religious, social and economic conditions. Lately, the Pontiffs have emphasized the advantages of the Third Order for the young. It is quite evident that the earlier the baptized realize the duty of keeping their Baptismal vows, the better it is. The age of fifteen is not too young for starting a more serious Christian living.

Ever since the writer inaugurated the Seraphic Youth section at the second National Congress held in New York, 1925, Juniors have joined the Third Order in increasing numbers. Not only have the adult fraternities become more interested in the young, but also the seminaries and other educational institutions under secular as well as Regular direction have more widely promoted the Order among their pupils.

During the present congress particular efforts will again be made to spread Tertiariism among the young as well as among the adults. The leading thoughts will be Christian Brotherhood under God and Christlike Charity. A more necessary, practical and fundamental ideal could scarcely be found than this, because it is but a re-formulation of the Great Commandment upon which all others rest.

TERTIARIISM: SANCTITY WITH ACTION

VINCENT W. HARTNETT



SINCE it is only in the school of true Christian asceticism that we may expect to train potent leaders of Catholic Action, the vexing problem remains, "How are we to train our Catholic lay-folk in Christian asceticism?" All of us are quick to admit that society today is in an agony of need for a Catherine of Siena, a Louis of France, a Thomas More. Society needs leaders who will combine—as Christianity alone knows how to combine them—the practical efficacy of natural genius with the supernatural power which sanctity brings. But where are we to search for the agencies which will educe this sanctity?

What are we to think of all our efforts thus far to promote the cause of Christ, in the face of the constantly increasing paganism of this country and of the world? It should be the occasion for us to examine our consciences when we remember that, as far back as the religious census of 1926, less than one-half of the people of the United States went regularly to any church. Yet we have our

Catholic devotions, our Catholic associations and our Catholic activities. Truth is supposed to be communicative. Charity is not meant to be in bonds. Our Lord tells His disciples in every age, "You are the light of the world!"

Realistically, how is this ideal to be actualized? Tired curates tell us that it is impossible to preach Christ's hard doctrine openly and fully. We prefer our sentimentalities. "God is good." "God would never condemn me to hell. I mean well." "After all, human nature is weak." And so the process of watering down the Gospel to the limit of receptivity of the people goes on. And the old truth is proven again, that you will never raise anyone to your level by descending to his. Even those who should do the work of an evangelist come dangerously near losing their savor.

Individual direction is of course possible, and doubtlessly at this moment it is the means by which thousands of American Catholics are coming nearer to Christ. But applicants for individual spiritual

direction are few. Time is painfully limited. Moreover, this does not seem to be the logical or practical way of doing things. Individualism within limits is good. But at all times it must be tempered generously by corporate activity; and in our age above all it must be carefully guided.

Allowing for the part played by individual vision and pioneering, it remains true that it is from corporate spiritual activity that we must largely expect deliverance from the evils of the times and also new triumphs for Christ's Church.

Why is it that we have been so forgetful of certain agencies in the Church which by their very nature can introduce the layman into the nobler paths of the spiritual life? These are the pious confraternities, the sodalities and, above all, the Third Orders. All that will be said in this article will apply more or less to any one of these organizations, but most especially to the Third Orders, which may be considered the most perfect form of purely spiritual Catholic associations. The best known of these are the Third Order Secular of Saint Francis, the Third Order Secular of Saint Dominic, the Carmelite Third Order and the secular Oblates of Saint Benedict. If there is question in this article chiefly of the Third Order Secular of Saint Francis, it is not because of any parochial outlook. The need for every approved Catholic organization must be emphasized. However, the writer knows the Franciscan group best, and is qualified somewhat to discourse about it. Objectively, this group has received the singular approbation of the Papacy during many centuries; it has been the instrument of vast social reform in the past; and it is in process of amazing revival at the moment.

The general claims of the Third Orders on our recognition are very powerful. Basically, they aim to bring the spirit of monasticism (which is the purest current of Christian life) into the daily lives of the laity. In fact, they may truly be called "orders," although in them there are not made the three vows of religion. But the members of the Third Orders are expected to live according to the spirit of the three vows, and also according to the especial understanding of those vows which obtains in the parent Order. Thus, the dominant motif in Franciscan Tertiarianism is the spirit of poverty, which in the form of Christian moderation and mortification is supposed to give a definite cast to one's everyday activities.

Like the Religious Orders, the secular Third Order has a rule of life, a habit (the ordinary habit is abbreviated, worn beneath the outer clothing, practically invisible to the eyes of others), a daily office, Religious superiors, fraternity life. The Franciscan group, at least, has a postulancy, a noviceship, a profession. It may then be understood why six Pontiffs within the last century have called it a true Order.

All the externals of Tertiarianism have one chief objective, to enable the Tertiary more easily to aim at and to achieve Christian perfection according to his state in life. The rule, the habit and all the rest are ordered to that end. The outline of a program of life is offered to the member, a pro-

gram which is construed not so much in terms of obligations as in terms of putting Christ's precepts and counsels into one's life, because one learns to center his life around Christ. Utterly lofty in idealism, the Third Orders are *de facto* attuned to reality. The largest Third Order now numbers some two and one-half million members—a fact which should conciliate realists.

It is a lesson in the spiritual power of this "lay monasticism" to run over a list of those who have achieved sanctity as Tertiaries. Saint Catherine of Siena, Saint Elizabeth of Hungary, Saint Louis of France, Saint Thomas More are but a few names which come to mind. Outside this more brilliant nimbus one can discern the figures of countless others whose sanctity, although not canonized by the Church, is of no mean order. In our age, Frederick Ozanam, founder of the St. Vincent de Paul Society, and Matt Talbot, the inspired Irish workman, drew strength for their individual lives and their social influence from Third Order life.

It is another important merit of Tertiarianism to be able to present the whole doctrine of Christ, especially its sacrificial aspects, without any watering down. The Third Order members are a voluntary, selected group. No one has to belong. No one has to remain. Those who do persevere in the fraternity are in earnest about following Christ. During the course of the monthly meetings (as in the Franciscan fraternities) a comprehensive, simple course in Christian asceticism can readily be given. He learns to live the Christian life on a little higher plane than he absolutely has to. From this closer possession of Christ issues the power for a more dynamic Catholic Action.

For Third Order life does not end with the individual or with the fraternity. It is Catholic in the broadest sense of that word, for it is designed to spread throughout the entire field of influence of the member. The nature of his social contacts, whether they be in his family, in his office or at his recreations, is so specified that he aims to act under any circumstances as a true Christian should act. Penetrating paragraphs from the Franciscan Tertiary rule, for example, touch upon clothing, food, reading, amusements and recreation, works of charity.

One might wonder how Catholics living in the world today find it possible to live by this higher wisdom, with its greater demands on the person. The answer is that Tertiarianism furnishes its own motives and its own special helps. Not only are the examples of the Saints of his Order given to the member, but he is constantly invigorated by the encouragement of the members of his own fraternity. It is easy to do things when one does them in a group. The habit, too, is a constant reminder that one is not alone. In saying his daily office, the Tertiary prays both as a member of the entire Mystical Body and as a son of his own Order.

It is common experience that even the newcomer finds himself mysteriously carried along in his new manner of life by what might be called a powerful, invisible current. This in reality is nothing other than the joint spiritual life of all the members of

the Order, the organic functioning of a part of the Mystical Body.

In such a school as this we may expect to find very many of our lay-leaders of Catholic Action. Wisdom sees in the Third Order movement a realistic, powerful means of training lay apostles. Right order demands that there be this antecedent and accompanying training in the Christian life, before there can be any genuine apostolate. That this truth has been grasped by clerical leaders is evident from their increasing interest in the Tertiary movement. At the national congress of Tertiary Franciscanism in Pittsburgh this week, discussion will center precisely on the relation between that movement and Catholic Action. The theory is simple enough. Tertiarianism in one form or another can be brought into every parish, every Catholic high school and college. It remains for leaders both among the clergy and the laity to introduce it into a wider sphere of Catholic life.

Does this approach to the problem of training Catholic lay-leaders seem too idealistic? The present writer thinks it is not. First, it is utterly logical. It is the simplest problem in right order, of choosing means which are suited to the ends we have in view. A supernatural work, the participation of the laity in the apostolate of the hierarchy, demands instruments which are supernaturally fit. To produce this supernatural fitness is the professed aim of Tertiarianism. Secondly, this program is practical, because (for one thing) it has actually worked, even within the limited experience of this writer. It is practical, because it has been designed for action by some of the greatest geniuses of the Church.

Pope Leo XIII, himself an enthusiastic Franciscan Tertiary, said:

Both the records of times gone by, and the nature of the Order itself [the Pontiff is speaking of the Third Order Secular of Saint Francis] show how great is its influence in promoting justice, honesty and religion. We are convinced that the Third Order is the surest antidote for the evils of our times and the most efficacious means of bringing the world back to a true and lasting practice of the teachings of the Gospel.

With forces like Tertiarianism within our reach, why do we starve within an inch of plenty? In his stirring Encyclical, *Caritate Christi Compulsi* (May 3, 1932), Pope Pius XI pointed to the basic evil of our times: greed. He exhorted us to have recourse to "the two most mighty weapons of spiritual life—prayer and penance." He pleaded for a union of forces, to save ourselves and mankind.

It seems to this writer that Tertiarianism offers to the laity the most potent means of fighting greed, the security of an approved regimen of prayer and penance, the facilities of efficient and fraternal organization. Above all, it is a challenge to us who are young.

This is a day when giants must walk the earth. There was a time when spiritual mediocrity could get by. It cannot get by today. Only a vigorous following of Christ can conquer the "mystery of iniquity." For us is the massive work of turning the world's axis back to Heaven.

THE FACE OF GARBO THE VOICE OF CHRIST

WILLIAM J. SMITH



IT is a far cry from 33 A.D. to 1941 A.D. It is a far cry from a weather-beaten fisherman in his homespun tunic, preaching in the City of Jerusalem, to a bright-eyed, sweet-faced lassie in a tailored suit, standing on a "soap-box speakers' stand" in Washington, D. C. It is a far cry indeed, from Peter the Apostle to Mary Ellis of New York and Mary Cullen of Philadelphia and Mary Lund of Chicago. But the far cry sounds a common note. The message is the same. The mission is fired by the same flame that was enkindled on a Cross by the same Divine Redeemer. "The poor have the Gospel preached to them."

The scene is Franklin Park in the National Capital. The time is seven-thirty on Saturday night. The occasion—a demonstration of street corner speaking in conjunction with the National Convention of the Catholic Evidence Guilds of America.

A temporary speaker's stand is set up in the center of the small park. A small crucifix is attached to a pipe-like piece of wood fixed to the stand. The chairman introduces the first speaker. The loiterers and passers-by slowly edge over and form a semi-circle. A smartly-dressed, attractive, eager-faced young girl begins to speak. She will talk on the "Resurrection of Christ from the Tomb."

Never on any stage, never anywhere have I witnessed so dramatic, so catching a scene. The simplicity of it was startling; the solemnity, soul-stirring. Just a young girl beside a small crucifix, silhouetted against the dark of the night broken only by the light of a street light nearby, yet it was thrilling.

It was not the presentation of argument, which was clear and cleverly executed. It was not the ingratiating manner in which the questions from the hecklers were handled. It was not the poise and the personality of the speaker. There was something over and above all that. There was an impression forming in my mind that towered above all the other thoughts that came racing into place—it was the realization of the *thing itself*.

Here was America. Crime-ridden America, birth-control-broken America, divorce-divided America, pleasure-mad America, Christ-less America—here in the midst of a hundred or more citizens of that America, men and women of every type and temperament, of all conditions, creeds and races stands a slim, trim, alert Catholic girl. She is so modern that she could fit quite easily into a Chesterfield ad, with profit to Chesterfield, so typical that you could find her counterpart on a hundred college campuses. Calm, confident, imperturbable she stands and defends the pivotal truth of all Catholic apologetics—the Resurrection.

The effect is tremendous. The drama of it all is gripping. Not a Bishop upon whose shoulders have been laid the vestments of dignity and authority, not a priest upon whose head has been placed the power-bestowing hands that give the right to preach, not a seminarian in preparation for the priestly state—but a youngster, out of college a few years—with a dab of rouge upon her cheeks and a touch of lipstick in her smile—an employee of a celebrated whiskey firm, if you please—facing the world, taking on all comers, carrying the torch that Peter lighted and holding it up with brave little hands before an audience, half of whom at least, know little or nothing of God and salvation. The vision of the Colisseum and the Catacombs and Nero and Trajan and the tongueless virgins flit through my mind. I find myself muttering almost audibly, "if this is not Catholic Action, I am a Protestant minister" . . . "If this scene is not a sermon in itself, I am a Christian Scientist" . . . and I still say if that was not sound, sane, traditional Catholic propaganda in the best style of the Christians of old, I have been neglecting my homework.

Call it a departure from Catholic custom, tell me that a woman's place is in the home and the preacher's place should be reserved for the priest in the pulpit. Say what you will, my only answer is that of Christ to the disciples of John the Baptist—"the poor have the Gospel preached to them"—that portion of God's poor who know the Catholic Church only as some vague, mysterious power that persecutes "Protestants," that part of God's poor who feel they are unworthy and unwelcome to pass the portals of a church because they have no mite to place upon a collection plate. The Apostolate of the street corner is a real apostolate. The voice of our saintly Pius XI proclaimed its mission, "Go to the workingman, go to the poor."

The first speaker finishes and a second young lady takes her place. At first she appears just a trifle ill at ease. The strain shows itself ever so little in her facial expression. A boy in uniform sidles up to a fellow-soldier who has been listening attentively.

"What's it all about?" he asks.

"Some Catholic stuff," is the reply. "They call it Catholic Evidence."

Number two looks the speaker over, "She's 'tight,'" he comments cynically, "look at her."

"Naw, you're crazy," returned his friend.

Shades of Peter and Pentecost! "These men are full of new wine." The new-comer departs but the other remains.

Another young fellow in uniform comes over to where I am standing.

"Is this the real Catholic Church?" he asks and in answer to my affirmative reply, remarks "Never heard nothing like this except when maybe I might go to church."

A little side-walk interviewing seems to be in order.

I saunter over to a thin, middle-aged man whom I had observed in a discussion with a fellow bench-sitter a short time before.

"What do you think of it?" I asked.

"This is the best thing the Catholic Church has done in fifteen—in fifty years," came back the answer. "I used to be a Catholic, but the priest would never let you ask a question. You had a devil in you if you asked a question. I know a lot of people like me. People are reading today—we've got libraries and we've got questions. This gives us a chance to get them answered."

On the outskirts of the crowd a "private" discussion has begun. I recognize three or four who had been heckling a previous speaker earlier in the evening. My friend, "who used to be a Catholic" seems to be the center of the dispute. One of the hecklers, fat and aggressive, had been moving about the crowd a short time before, seemingly "stirring up the multitude." He made me think of the High-priest Caiphas. His questions, too, bore a fairly definite flavor of a "fallen-away" Catholic. Evidently, however, he was meeting objection of some kind from his own group carrying on their "private" controversy.

A third girl speaker, a young lady from the mid-West with a Katharine Hepburn profile, presented the requisites for a valid confession in an effective and pleasing manner. She was the fifth speaker of the evening, but the crowd made not the slightest move to leave.

What conclusion may we draw from this little experience? A sane one, I think is this; the apostolate of the Catholic Evidence Guilds should be given every encouragement. I saw a crowd of one hundred to two hundred men and women stand for over two hours on two successive nights and listen to every speaker with wrapt attention. I heard literally a flood of Catholic doctrine expounded in an interesting, forceful way. As a matter of fact, I felt in my heart that these men and women were effecting an impression upon their hearers that I as a priest could not have done. I was on the alert to detect heresy, but found none. I have seen the effect, the spiritualizing effect of the work upon the speakers themselves and I am conscious of the inspirational uplift I experienced in my brief association with them.

It is, of course, essential that those who present the claims and evidence of the Church should be thoroughly trained in doctrine and in the peculiar technique of this apostolate. Unprepared, unskilled or tactless apologists would do more harm than good. But there are so many zealous, keen, well equipped and articulate Catholics who would be thoroughly capable, that there is no lack of potential material for this street-corner apostolate. What is needed is an increase of training centers where the experience of veterans in this work and thorough apologetical training can be given to candidates.

The conclusion to me is patent. Let these modern Ozanams of the street corner speak. Protect the Church and her doctrines, by all means, with a thorough training and sane supervision, but let not vain fear or a reactionary caution gag and stifle the voice of Catholic Action which goes out in the highways and byways to bring Christ and His words of eternal life to the multitudes.

SOUTHWEST SPANISH-AMERICANS ARE EXPLOITED AND ENSLAVED

ROBERT E. CURDA



TWO hundred years have passed since the colonization of the great Southwest. What are the conditions there today? What sort of harvest has followed the planting of the word of God over that vast region by the Franciscan and the Jesuit pioneers?

Unfortunately the charge of spiritual apathy is often levelled against the Catholics of the Southwest and against its Latin-American contingent in particular. This blanket charge, of course, unjustly ignores individuals and groups which contribute splendidly to the spiritual program of the region. Nevertheless, my experience with Latin-Americans in the Archdiocese of San Antonio has shown me that these people labor under a great handicap to spiritual activity. Before they are accused of indifference and apathy in religious matters, some consideration should be given to the economic and social circumstances in which they have been placed.

Our brothers from Mexico comprise 66.5 per cent of the region's Catholic population. In the Bexar County, the heart of the region, they form an estimated 74 per cent. Their general economic status can be inferred from the fact that 56.7 per cent of the W.P.A. cases in the county are the heads of Spanish-American families, and 50 per cent are also receiving the meager assistance which the Bexar County Welfare Association is able to offer. From these two sources we learn that 32,000 Latin-Americans in the county are in the very low, or no income group.

These, and we know not how many more, of the marginal-income groups are able to get the following types of work: odd jobs at the wholesale markets, work as migratory farm laborers, pecan shellings, clothing manufacture, retail clerking, messenger service (for boys and younger men), janitor service and general unskilled labor.

Most of these are seasonal—with gaps and overlapping between the seasons. Following the crops in Texas takes a family on a wide swing through the State from mid-July until late November, with some finishing in the Panhandle and others in the rice fields of Louisiana. Others undertake the spring migration to the Michigan beet fields, returning in the late fall. As a rule, after transportation and living expenses are paid, these families return with just enough money to pay back grocery and rental bills, buy some shoes and make a few months' advance payment on the hovel they rent for the winter.

With all employable members of the family cooperating, odd jobs on the market, lawn work, and messenger and janitor service will gross an energetic family eight dollars per week.

Until recently, when so much governmental construction started, general labor received no steady or even regular employment—and was rarely paid union wages. Pecan shellers and garment workers were "sweated" in the most disapproved fashion. They are now "protected" by the Fair Labor Standards Act and labor unions—two factors which have had the startling effect of reducing the number of jobs in both occupations.

The foundation of these handicaps was laid at the time this region was first being settled. Spanish Franciscans used the labor of native Indians and Mexicans to build the old Spanish Missions of Texas—but spent themselves, at the same time, for the salvation of the souls and the education and uplift of these workers. The Spanish soldiers appropriated native labor and men, and intermarried with their daughters. Later the official colonists (raised from the level of the commonality to the rank of Hidalgo by order of the Viceroy in view of the risks they were to run) took, as a matter of course, proprietary rights over the local labor, and established and maintained themselves in clannish segregation, forming a wider, more rigid class distinction between themselves and these people who tilled the crops and performed all the arduous and menial tasks, than ever existed in Spain.

This discrimination was automatically applied against all who came out of Mexico, without any distinction of rank, wealth or position. It carried with it the possibility of living only in the meanest portions of the city, and the promise of a life of menial toil which offered only a bare subsistence, at best. Thus, very early in the region's colonial history, we see arising a condition of peonage. Even though the Franciscans had brought these people a short period of enlightenment, spiritual assistance and sympathetic, intelligent aid, these were quickly smothered by an artificial class distinction.

Later settlers of the region were predominantly German, whose thrift, energetic and highly methodical natures made it impossible for them to understand the Latin-American spirit of *mañana*.

Briefly, these people still live under the curse of cheap labor. It has been their lot for over two centuries. And even now, in this progressive age, there are very few officials in this region who will accept

Latin-American typists, stenographers, clerks—unless they are willing to work for a pittance. And as for hiring them for the more responsible positions—perish the thought! Spanish-American women clerks are hired by the swankier clothing "Shoppes"—but only if they have a wealthy clientele from below the Rio Grande which they can charm into the establishment.

Spiritual activity (in the religious sense) has certain definite prerequisites. It calls for a spirit endowed with the gift of Faith. It calls for a body to carry the spirit and to perform its commands. The spirit is ready to initiate the spiritual activity, so to speak, when it sees what needs to be done, knows how to do it, and has the opportunity to do it. The body, on the other hand, needs more than knowledge and opportunity to get it under way. It needs health and it needs sufficient food.

Do you think you could be an active and productive Catholic Actionist if you had to plod eight to ten miles a day seeking work—and getting perhaps two days' employment a week? Do you think you could make a careful, thoughtful study of the Encyclicals after a long day's work (or seeking for work) with perhaps one small meal of beans and chili to sustain you? Do you think you could plan and execute a practical social welfare program for your distressed neighbors if you had a wife and children at home, hungry, ill-clothed?

Or do you think you would long retain a strong set of spiritual and moral values, if you had (through no choice of your own or your parents) been reared in wretched neighborhoods, even in areas inhabited largely by prostitutes and thieves; if you found that often your only chance to get what you needed was to steal it; if you found that you were policed by officers who considered your nationality to be synonymous with crime and evil; if you found you were governed by politicians who were glad to buy your votes; if you found you were surrounded by other "Americans" who considered you a social inferior, untrustworthy, and characteristically immoral?

If you had to live thus, how long would you have retained a feeling of charity toward all and a burning desire to spend your time and your efforts to better your fellow man? And what would you honestly expect of a great-great-great-great grandson if all his sires had had to live under the same conditions?

Without a doubt, these people had followed different spiritual, even different moral behavior patterns for many years before they came to this region. And without a doubt, the language differential and a lack of money have cut them off from two of the broadest highways to assimilation. Nevertheless, for almost a hundred years, they have been under the arm of a government whose responsibility it was to make them Americans.

This could have been accomplished if there had been sufficient priests and Religious to go among them to give them encouragement and advice; a local and State government sincerely intent on protecting their rights and promoting their welfare, and active and potent lay groups which would have

shown their interest, extended aid personally when it was needed, and courageously taken up the battle to obtain for them living wages, better job opportunities, and better educational opportunities.

The customary method of dealing with the Spanish-Americans, plus the traditional position allocated to them in the social and economic pattern of the region, have "anesthetized" the spiritual sensibilities of the balance of the area's Catholics in that particular regard.

With the winning of Texas' independence, the Catholics of the region, whether they realized it or not, were faced with the responsibility of "selling" and practising Anglo-American ideals of freedom and government; of establishing democracy and social equality in the minds of rich and poor alike. But instead of taking a leaf from the missionary's book and attracting their "quarry" by helping him farm, fish or manufacture more efficiently than before, they continued to allow the Spanish-American to be considered as a chattel and an exceptionally low-cost economic asset. At any rate, the individual Latin-American and his individual soul was completely lost sight of.

In the past generation, the attitude of the State's educators has broadened considerably in regard to the Spanish-American pupil. In 1940, the public schools of this area found that fifty-two per cent of all their charges were Spanish-American (all of whom should be in the parochial schools). In this past generation, Anglo- and Latin-American students have mingled more freely than ever before. Thus, when National Defense opened such wide fields for mechanically trained workers and provided training schools for them here, many of us speculated whether the new opportunity, the widened horizons, would really be available to Spanish-American youth.

But now that the first group has gone through the school and has been sent out for placement, we find that the quota of Spanish-American students has been reduced. Experience showed that only the specially gifted, highly efficient, or the thickest-skinned were able to withstand and overcome the treatment and ostracism of their fellow-workers and supervisors.

Perhaps the nation's extreme need for trained help is going to change this. There is a very good chance that such will be the case. And then, how are the Catholics of the Southwest to rate themselves if a condition, created many years ago by an economic factor, is resolved only when a great economic necessity faces us?

This new factor serves to bring into focus my contention that every existing general spiritual condition must be considered the result of economic factors as well as religious, of physical as well as mental. We cannot expect the mental and religious life of our people to be completely free from physical and economic factors; we must accept the fact that the physical and economic phases of life impose certain limits on the spiritual. Certainly, these limits are not absolutely determined, but they must be given due consideration in diagnosing the spiritual condition of any given group.

A WORKINGMAN'S ACT OF SOCIAL FAITH

JOHN P. DELANEY

I BELIEVE in God, the Father,
Creator of heaven and earth,
my Creator;

in Jesus Christ,
Son of God from all Eternity
Second Person of the Blessed Trinity,
True God, True Man,
Redeemer of the human race,
Carpenter of Nazareth
King of Heaven and Earth.

in the Holy Ghost,
Third Person of the Blessed Trinity,
True God
Divine Fountain of Truth.

I BELIEVE in the essential equality of every
human being,
rich or poor,
educated or ignorant,
strong or weak, sane or insane,
of every race, nationality, color, social
condition;

in the dignity of every human being,
created by God,
redeemed by the Precious Blood of Christ,
son of God and brother of Jesus Christ,
one with Christ, and one in Christ with all
men;

in humble reverence for the dignity of every
human being;

in the oneness of the human family
in the need of unselfish cooperation as brothers
for the perfection of every man
and for the good of all men.

in the fundamental, inalienable rights of all
men.

in man's eternal destiny,
in the subordination of all things else to his
God-ordained end of serving God and gaining
eternal happiness;

in man's right to happiness on earth
as a prelude to eternal happiness.

I BELIEVE in man's right to live in a manner
befitting his sublime dignity;

in the Divine scheme that the goods of this
earth are destined for the use of all men;

in the equitable and fair distribution of this
world's goods;

in the right of private ownership as a means
whereby the goods of this earth may serve
the purpose intended by God;

in the right of private ownership,
not for a limited few
but as the right of all human beings;

in the social obligations of private ownership,
in the limitations imposed on private ownership
by Social Justice;

in the stewardship of wealth;
in the Christian spirit of poverty.

I BELIEVE in man's right to work
and in man's duty to work
to obtain the things necessary for decent
living;

in the dignity of work
as measured by the dignity
of the man who works;

in the greater dignity of work
performed in the spirit of Christ the Worker;

in the importance of everyman's work
in the social contribution every worker makes
to the good life of all men;

in the right of every workingman
to join with fellow workers
in democratic unions
to defend the rights
and attain the just aims of all workingmen;

I BELIEVE in the harmonious collaboration of
Capital and Labor
to produce the abundance of all things
necessary for the good life of all men;

in a courageous sharing of responsibility,
in an honest recognition of rights and
fulfilment of duties.

in the need of economic re-adjustment
that will grant to workingmen
a sharing in management
a sharing in profits
a sharing in ownership;

in economic democracy
as an indispensable foundation
for cultural and political democracy;

in justice and charity, that only through justice
and charity can a right social order be achieved
and maintained;
and in the possibility of a just social order

BECAUSE

I believe in God;
I believe in man, the image of God.

NO FREEDOM IN RUSSIA

FEW will be deceived by the London-Washington propaganda to the effect that the Catholic Church, and every other religious body in Russia can build churches, open schools, publish books and magazines, preach, and administer the Sacraments, just as the Catholic Church does in the United States. The simple truth is that under a Communistic Government religion must be destroyed as an enemy of the State. The so-called Soviet Constitution does not guarantee religious freedom; it permits merely "freedom to perform religious rites." Even this guarantee has never been permitted to function. The wrecked churches of Russia, its desecrated shrines, many turned to shockingly irreligious purposes, and the few remaining Catholic priests who administer the Sacraments at peril of their lives, afford ample evidence that under the Soviet there is no religious liberty, and under Communism can be none!

What Stalin understands by the term is the freedom of the individual to profess his religion in private. But he may not profess it in public, without restrictions, and he is not allowed to propagate it. Yet, as Cardinal Hinsley recently said, Governments must be made to understand "that the practice of the Christian religion is something carried on in a Communion, that it is a social activity, the work of a society, and not something pursued by individuals in isolation. Hence, liberty of worship is incomplete for any Christian, if it is not understood to mean liberty for religious Communions to live their integral lives as societies, maintaining, for instance, a religious setting and atmosphere for the children of their members, and engaging without hindrance in those spiritual and corporal works of mercy which are the living expression of our Faith."

Against the assumptions of the London-Washington propaganda, both the present Holy Father and his predecessor have solemnly protested. In March, 1937, Pius XI wrote of "the horrors perpetrated in Russia," and said plainly that "where Communism has been able to assert its power—and here we are thinking with special affection of the people of Russia and Mexico—it has striven by all possible means . . . to destroy Christian civilization and the Christian religion by banishing every remembrance of them from the hearts of men, especially of the young."

Between the war-propagandists, and the Popes, solely concerned with the rights of all men and of God, Catholics will hear and believe the Popes.

For war purposes, the propagandists picture Russia under Communism as a land of complete religious freedom. The Popes have denounced Communism in Russia, and wherever else it is found, as "the fatal plague which insinuates itself into the very marrow of human society, only to bring about its ruin," (Leo XIII) as "a doctrine in which there is no room for the idea of God," as an ideology which "subverts the social order," and "denies the rights, dignity, and liberty of human personality."

EDITORIAL

INFLATION

CURRENTS and cross-currents, whirlpools and cataracts, may be expected at Washington in these troubled times. Better this tumult than a calm and sluggish pool from which no action can be looked for. But even better would be the harnessing of all these discordant forces into one great movement to put the business affairs of the country on a solid basis, as far as that can be accomplished by Federal legislation. Secretary Morgenthau's proposal to limit corporation profits to six per cent on the invested capital, and to recapture all profits above that limit by taxation, received so chill a reception that it has been withdrawn, with a promise, or threat, that it will be urged at a later date.

Among the outstanding critics of the Morgenthau plan was Mariner Eccles, Chairman of the Federal Reserve System. In his view, the Secretary's proposal will be useful as a means of checking inflation, but only if it puts a ceiling over wages and farm prices. We envy the man who can tell us exactly what is wrong, and still, more, what is right, about any extensive policy which involves a control of economic factors. But if there is a way of getting away from the fact that wages and salaries are the main factor in prices, we should like to know what it is. So would Mr. Eccles. "You cannot, in my judgment," testified the Chairman before the House Committee on Banking and Currency, "put a high-level floor under wages and farm prices, and no ceiling."

It does not settle the problem to say that we shall all be obliged to make heavy sacrifices during the coming years. We know that only too well, but there is no sense in making unnecessary sacrifices. Mr. Eccles, after saying that the Government's labor policy and farm policy had both broken down, and that our labor problems and our farm problems are alike unsolved, ended with the despairing conclusion that to insure defense we may be obliged to resort to the very system we want to see defeated.

Perhaps matters are not so desperate as that. But Mr. Eccles is absolutely right in thinking that if we cannot get a realistic labor policy, there is no use in trying to avert inflation. One might as well try to turn back a cyclone by an Act of Congress.

THE CAPTIVE UNION

HOW soon will the labor unions be Government-controlled? At the moment the Government seems loath to take any action which may offend labor leaders, but that is for reasons of partisan politics. Just why partisan politics should be considered of any importance at the time when the Government is calling for national unity, is something that is very clear to the politician, even if it is somewhat foggy to the patriot. But apart from any discussion of ultimate reasons, the Government seems very unhappy about conditions in the Kearney shipyards.

To end a strike, the Government took over this shipyard, and practically surrendered to the strikers. They wanted a closed shop, and in spite of the Government's half-hearted denials, and its mumbling about "temporary arrangements," it is fairly apparent that they got it. Encouraged by the precedent, other unions in the industry will now press for similar recognition and support. Thus, in spite of the remonstrance of Chairman Davis, of the National Defense Mediation Board, that "this emergency should not be used to tear down or build up a union," the shipyard workers recognize their chance, and are improving it.

We are all for unions. But we are not for a set-up under which the Federal Government takes a job away from an experienced worker, when he exercises his right to stay out of a union. Still less do we look with favor on a scheme which obliges the Government to fire a worker if he disobeys the rules made by his union. To our dull comprehension that obligation clothes the by-laws of a union with force of a Federal law from which there is no appeal.

When this emergency passes, the relation of the labor union to the Government is sure to come under searching investigation. If the Government can force a man to join a union, nothing is left of the right to join a union. It becomes an obligation, imposed by law, and the penalty of disobedience is permanent exclusion from a job.

When organized labor goes for a ride with the Government, it may return inside the Government. No Government-controlled union is a free union. It is an instrument which politicians can use to beat down labor.

IN CONGRESS ALONE

NEARLY a century ago, a backwoods Congressman sat at his desk in Washington, writing to an old friend his views on the authority of the President as Commander in Chief of the Army and Navy. "Let me first state what I understand to be your position," he began. "It is that if it shall become necessary to repel invasion, the President may, without violation of the Constitution, cross the line, and invade the territory of another country, and that whether such necessity exists in any given case, the President shall be the sole judge."

This member of Congress was not ready to admit that position. "Allow the President to invade a neighboring nation," he argued, "and you allow him to make war at pleasure. Study to see if you can fix any limit to his power in this respect, after having given him so much as you propose. If today he should choose to say he thinks it necessary to invade Iceland to prevent the Germans from invading us, how could you stop him? You may say to him, 'I see no probability of the Germans invading us,' but he will say to you, 'Be silent: I see it, if you don't.'"

In our Congressman's view, the provisions of the Constitution in this respect, and the reasons for them, were plain. "The provision of the Constitution, giving the war-making power to Congress was dictated, as I understand it," he continued, "by the following reasons: Kings had always been involving and impoverishing their people in wars, pretending generally if not always, that the good of the people was the object. This our Convention understood to be the most oppressive of all kingly oppressions, and they resolved so to frame the Constitution that no one man should hold the power of bringing this oppression upon us. But your view destroys the whole matter, and places our President where kings have always stood."

This letter to William H. Herndon, dated February 15, 1848, is signed by Abraham Lincoln. As here quoted, two unessential changes have been made. For "Iceland," Lincoln wrote "Mexico," and for "the Germans," "the British." But with these changes noted, the commentary offered by Lincoln is as true today as on the day it was written. The clause of the Constitution which restricts the power to declare war to Congress remains today, as it was accepted by the delegates to the Constitutional Convention, and as it was adopted by the States as part of the supreme law of the land.

For many months the Government has been pursuing a policy intended to provide the United States with a military force strong enough to protect it against any assailant. This policy was inaugurated with the promise that all munitions would be used for the defense of the country, and would not be employed in a war of attack. But as our army and navy grow stronger, these promises lose validity. Conditions, it is alleged, have changed since the national-defense program was adopted.

But the Constitution has not changed. The power to declare war is still reserved to Congress. And

the Constitution, which knows nothing of "undeclared war," gives the executive no authority whatever to intervene by force of arms, nor can Congress give him that authority. No more than the courts and the executive, may Congress divest itself of a power vested in it alone by the Constitution.

We pray God that our young men may not be sent to fight and to die on a foreign soil. But should war become the dreadful price of our freedom, let it be declared, as the Constitution provides, openly and in the full light of day, by the representatives of the people in Congress. We shall lose all, if we begin to fight for freedom in every part of the world by destroying the charter of our freedom at home.

RUDDERLESS RABBITS

THAT is the description which President Hutchins applies to the run of American college students. After our educators had decided that the student did not desire, and could not assimilate a liberal education, they outlined for him a number of "practical" courses, ranging from aviation to zymology. Over a broad field the students ranged, "rudderless rabbits," nibbling a bit of this and of that.

Somehow the scheme has not worked out satisfactorily. About sixty per cent of high-school graduates, reports Dr. Hutchins, who took "the simplest examinations in mathematics, history and English for the Air Corps have failed." The Government does not know where to turn for trained men. Apparently the practical courses of our schools have not prepared young men to become skilled mechanics or trained technicians, although, comments Dr. Hutchins, we thought that millions were being trained for just such work in the last ten years. It would seem that those who had a turn for mechanics were intellectually unfit to make any headway in mechanics. Most of the others, very probably, preferred "white-collar jobs" to jobs that might soil their hands.

It is interesting to observe that the same conclusions are noted in the *Catholic Charities Review* for September. The editor observes that the defense industries are being seriously retarded by a lack of skilled workers, but adds that "the basic responsibility for training workers remains with industry." Some employers long ago established training programs for promising workers, but these are few. Means should be taken, he thinks, to encourage employer-responsibility.

We quite agree with Dr. Hutchins and the editor of the *Review*. It has long been evident that the average "technical school," working with obsolete equipment, and out of touch with actual conditions, is as useless as it is expensive. We are old-fashioned enough to believe that our rudderless rabbits might have acquired a rudder had they been turned into fields that were rich in the old vitamins, reading, arithmetic and spelling. At least, they would not have acquired a distaste for every form of careful work.

THE WEDDING GARMENT

IF we understand the parable in the Gospel for tomorrow (Saint Matthew, xxii, 1-14) to refer to the rejection of the Jews, many difficulties will vanish, and we shall find in this story of the king who made a marriage feast for his son, many reflections profitable for our souls. The concluding sentence, "for many are called, but few are chosen," has perplexed many, with the result that conclusions which are neither consoling nor true, have been set forth by over-anxious souls as Our Lord's teaching.

Certainly, there is no evidence in this parable for the somewhat shocking statement that the number of Catholics who are saved is small in comparison with the number of those who are lost. If that were true, then the merits of Christ on Calvary, and the manifold blessings bestowed upon us through Christ's Mystical Body, the Church, would seem to be largely lost. But when we examine the parable carefully, it becomes quite clear that of the great number of people, literally forced by the servants of the king to sit down at the banquet, only one was cast out into exterior darkness, where there was "weeping and gnashing of teeth." One need not possess a particularly astute mind to enable him to find in this parable the very consoling persuasion that very few Catholics are lost.

That reflection should not lead us to presume on God's goodness by carelessness in observing His law. Let us use it to strengthen our faith, vivify our hope, and increase our love for Him by Whose favor we are members of the Church of Christ. A venerable old priest was fond of saying, "God never intended us Catholics to be rich or powerful, for then we should be apt to forget Him." Sometimes we boast that the Catholic Church is the Church of the poor and the Church of the sinner, and we boast with truth. We are all sinners, some of us much worse than others, but we find a welcome in the Church when we go to her to seek Divine mercy and forgiveness. Most of us also are poor, and of no particular consequence in the world. But we are rich, rich beyond all imagining, in our membership in Christ's Church, for that gives us access to the treasures of mercy and love that are in the Heart of Our Lord.

If we are asked to put up with poverty, with ill-health, with troubles of every kind, let us not complain that God permits these things. Looking on them through Catholic eyes, we can see that what seems to be irreparable misfortune is a sign that God recognizes us as His true children. To His own He does not give the gaudy toys of time, but reserves for them the perfect happiness of life everlasting in His House.

Yet we must never forget that we were brought into the wedding feast, not because of our merits, but by God's particular love for us. It is not enough for salvation to sit at the king's table. We must know how to behave ourselves after we sit down. It is not enough to be a Catholic. We must live as Catholics, ever careful not to lose the wedding-garment of Sanctifying Grace.

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LITERATURE AND ARTS

WHO KNOWS CATHOLIC AUTHORS?

HAROLD C. CARDINER

SNOBBISHNESS is a virtue that ought to be particularly dear to Catholics. You have that statement, if I remember correctly, on the authority of no less a Catholic than one Hilaire Belloc. Shocking as it is, there is a deal of truth in it when you cast a quizzical and questioning eye on it.

You see, even the poor Pharisee who has always been held up to our scorn for patting himself on the back, even he was by no means dishonoring God insofar as he was telling the truth. It was a fact that he fasted and gave alms; but these praiseworthy deeds should not have led him to put himself, not only apart from, but above the lowly Publican.

So, it cannot be wrong for Catholics to know and acknowledge that we are different from others. How can we not be? We are rich: we have the Pearl; we are wise: we have the Truth; we are strong: we have the Cross; we are noble: we have the Blood. We have all these that no others have, and to make them realize their crying need for them, we have to be proud of these gifts, to make a show of them, to be snobbish about them in a humble way.

In another field, too, not quite so much of a mountain meadow, but lying more modestly in the lowlands, we have to be more assertively proud of what we have. I mean in the field of American letters. The recent discussion in these columns on the problem of Catholic fiction may have left lingering the odor of stale jeremiads, the reek of burnt offerings consumed in penance for our scanty doings in literature in general. But such an impression was not what we wanted. We have done, we Catholics, splendid work in the scholarship and letters of America.

But—who knows it? We are afflicted, I think, with a strange modesty. Or perhaps it is only that we are infantile in matters of press-agenting. It is all very well not to let your left hand know what your right is doing, but we should certainly let our Leftish neighbors know. As a case in point, a large Catholic university recently celebrated its centenary. It was a superb celebration, scholarly, colorful, dignified, cultured—something to be proud of. Delegates of 500 learned bodies were there, and the few to whom I spoke were amazed; their attitude was "why don't they tell us these things?" They

were surprised to discover learning and culture flourishing in a Catholic institution, whereas this particular one had been inculcating these values for a full century. Why does the non-Catholic world at large not know that? Are we at fault for not telling them, insistently and convincingly? Are they at fault—having ears, do they refuse to hear?

Let's see about that. Recently, a fine job of work was done in the publication of a fat volume, *The Oxford Companion to American Literature*, edited by Doctor James D. Hart, of the University of California. From the entry, *Abie's Irish Rose*, to *Zury, the Meanest Man in Spring County*, it runs the gamut of American letters. "The scope of the volume," says the Preface, "includes far more than literature considered as *belles-lettres*. Much of the writing that is discussed in these pages is undistinguished by beauty of style, but it is all important for a comprehensive review of expression in America."

Now, of course, any compilation like this can always be sniped at. One man's selections will never be identical with another's. But I do not intend these observations to be that kind of criticism. I simply want to call attention to the more important fact that there is a definite lack of comprehensiveness in the *Companion*, if it does, as it says, aim to represent a full picture of "expression in America."

For one great element in this phase of the American scene, yes, even in the literary and scholarly scene, is the contribution of Catholics. And this contribution is very inadequately and sketchily presented by the choices of Doctor Hart. For example, if I may mention Jesuit institutions of learning, of the 25 universities and colleges, only Fordham University gets a notice. But the mere fact that some 50,000 students are trained yearly in Jesuit schools is of tremendous import to American life, and ought to find more adequate treatment—the same observation can be made, of course, of other Religious Orders, and of Catholic schools in general.

To come, now, more specifically to the field of letters, let us see how the contribution of Catholics has been handled. Many Catholic names are, of course, included; there is no evidence that any policy of boycott guided the selections. But there is evidence that the important past and still more important present status of American Catholic lit-

YRAGILL GLASUR

erature was rather a closed book to the editor of the *Companion*.

One cannot know the present position of "expression in America," for example, and omit the name of Leonard Feeney. Father Feeney's work is original in both senses, that of being new and that of going back to the deep taproots of our Western culture. More than that, Father Feeney is an influence: his poetry has done more, I dare say, to stimulate verse-writing among Catholics than any other single factor in the past decade. To omit him and include, for example, Nathalia Crane, is to engage in a singular mis-charting of the currents of American culture.

Again, that real Titan of literary criticism, Brother Leo, whose volumes and monthly column, *Books and Bookmen*, in *Columbia* have shaped the reading habits of thousands of Americans, is overlooked. Another contemporary, whose voice is known to millions (and it is an influential voice), and whose published books are numerous, is Monsignor Fulton J. Sheen. Nor can his omission be excused because his books and radio program are religious, since men like Harry Emerson Fosdick, who write and speak in the same field, are included.

In this same sphere, the omission of Father Martin J. Scott, S.J., is a glaring one. His volumes of apologetics have sold a million copies, and have been an incalculable force in the shaping of lives, particularly of those engaged in the most adventurous of all quests, the search for truth.

Granted that many of these writings are not literature in the strict sense; they are not thereby, as the Preface to the *Companion* allows, to be excluded from a picture that pretends to comprehensiveness, that gives a view of the forces working for the spiritual betterment of American life.

Other lacunae that are regrettable are: Monsignor Guilday, whose nine volumes on American history are classics in the field; James J. Daly, S.J., whose literary style is certainly comparable to that of Alice Meynell; Theodore Maynard, poet and historian; Sister Madaleva, the dean of Religious poets; William Thomas Walsh; George Shuster; and to glance back into more pioneer days, such figures as Cardinal Gibbons, Archbishops Spalding and Hughes, Maurice Francis Egan, Austin O'Malley and John Gilmary Shea.

For the sake of comparison, it is instructive to note that there are similar omissions in *The Oxford Companion to English Literature*, compiled by Sir Paul Harvey and published in 1932. Names that bulk large in the English literary scene—Fathers Martindale, Thurston, D'Arcy, Knox, Maurice Baring, Alfred Noyes, Philip Gibbs—find no mention.

Now, I will not quarrel about any one of these individual omissions. Doctor Hart may have had his reasons for this or that exclusion, but taking this list in bulk (and there are many other names I have not mentioned), the omission of these and similar writers manifests, I feel, a lack of knowledge of just where to turn (and perhaps even of the fact that a turning is possible) to find out what Catholics have done and are doing in the American literary scene. Certainly, a perusal of that mine of

information, *The Guide of Catholic Literature, 1888-1940*, would have revealed the importance of many a writer.

But as things stand, we are not known; our influence is thought to be, though it actually is not, negligible; our role is that of the leaven, not that of the light set high and bright on the candlestick.

Where lies the fault? Not, I am convinced, with men like Doctor Hart, nor with the educators who were surprised to find an honest-to-goodness Catholic university. They are honest men; they will recognize and acclaim our contributions to American life and culture when they come to know them. But *they* will never come to know them until *we* come to know them ourselves, and to be more assertively proud of them.

Since AMERICA began *The Book Log*, the monthly report of some forty bookstores and lending libraries on the ten books most popular among Catholic readers, not a few communications have come in, expressing surprise that there really is such a thing as a Catholic best seller, that some Catholic books (not merely devotional ones, either) are actually being read by a wide public. We may not yet have had a Catholic novel to sell 500,000 copies, but I wager it will be a surprise to you to know that Leonard Feeney's *In Towns and Little Towns* has sold 7,500 copies. That is an astonishing figure for a volume of poetry.

We do, then, have the goods with which to impress the great non-Catholic world; only, we must begin by being ourselves impressed. And, of course, a genuine impression of what we are doing in American literature can be got only by reading what we are doing. It has been said that the average American reads seven books a year: of these, he rents two, borrows two from the public library, two from friends, and buys one. Would that the average American Catholic did as much; would, above all woulds, that he *bought* that one book.

These rambling observations find themselves, it appears, once again pleading the old plea: know and read your Catholic authors! It is all rather like the over-zealous pastor berating those at Mass for not being at Mass; it is like preaching to the converted, for those of you who read this are the very ones who *do* read Catholic books. Perhaps, however, something said here will encourage you to pass on the good word, the good news that there is good reading lying like gold about our feet—it has only to be gathered up and put through the mint of the mind to become honest coin of the realm, of the Kingdom.

Catholic reading for Catholic readers is not, then, merely an intellectual and cultural exercise. It is quite definitely an apologetic strategy, a preaching that may be indirect and slow, but is nonetheless effective. Unless we know the treasures that we have, how can we expect others to know them? If we do know them, that knowledge will tinge our thoughts and our conversations; we will become, in a good sense of the word, a bit snobbish. Perhaps others, envying us the literature we have, may come to envy and adopt and live to the full the Life we have.

DEDICATION

(*Ad Deum qui laetificat inventutem meam*)

Never my hope: among your surpliced lovers
Gravely to kneel, though even in me your name
Often is tossing heart and the blood's abandon
Rocking the shallow vein.

More than seven times, abruptly I have turned from you,
Yet always found you actual in the new place,
Tavern or grove: "I am this, too, and all things."

In my first days you were color and curled sleeping;
You were syrups for pain; in far night the hand's
answer.

Nothing was ever itself, but was you always.

Older, I ranged the neighborhood and learnt wonders:
Silver teases the sand of shallow water;
Rain pools in the cooling palm, tastes blue and airy.

High school, *et ingens gloria Troiae*.
Always I watched your ways, excited.
Poems were dawn in the stained-glass arching mind,
And a monstrance to me were the rainbow doings of
the test-tube.

College was evening talk,
Was games: the court new-lined
Precise in the sun, the racquet's flash,
Homeric chess on turf in the pennoned autumn;
Grey plain of class to class, by electric summits broken.
History: the tall rogues, death in hand, their banners
planted.

He! Dieu, se j'eusse estudié
Ou temps de ma jeunesse folle . . .
And the crimson word realler than wine or holiday
citron:
Chairousa kai su steiche, parthen' olbia;
Makran de leipeis rhadios homilian.
Nothing was ever itself, but was you always.

In the meantime, summer:
Warm rocks by the lake, the sundrunk blood at revel;
Boys luminous in the wave; girls ankle-deep, fern-
shadowed.

A lover of mountains one, far-eyed, a sky-thing.
(Fallen since to the earth, winged girl? Spent birds do.
Leaves do.)

And a dancer one. In caverns of kleig
Among dim tables where the shirt-fronts gleam
She had swayed, her waterfall hair aglow.
Her eyes were the color of sea waist-deep, with grey
sand under.

We raced on the beach, her long hair free. One midnight
On a ledge at the looming wave, by foam and starfire
lanterned,

My cheek on her hair, we shared the dark. Streets echoed
Vacant and long, when we came home.

Even in moonlight, in the intimate warm excitement,
Nothing was ever itself, but was you always.
Each name that I breathed to a close ear, darkly star-
white,
Each name from seasleep tossed was a form of your
name.

Love was the flurry of curtains where you stood.
I frenzied near, how hoping to see! The curtain closed.
The great wind over the blood wore weary away.
The great waves fell. The seaside curtain fell.
The flesh was flesh. O this is not you, I cried.

The days pass onward gravely, with strange eyes
All yearning back
Toward hills that levee the null, conundrum night.
Whom do they there remember? And what eyes
Their cargoed eyes resemble? Over the wave
What walker comes?

I turn to the dark and wait.

JOHN FREDERICK NIMS

LAWN-SWINGS

Where are the swings that used to flit
Butterfly fashion over the grass,
With their facing seats so two could sit
And nod to neighbors who chanced to pass?

Where are the ladies in starchy white,
Workbaskets in lap, and hoops in hand,
Pausing over a thread to bite,
Smoothing an apron the wind has fanned—

Oh, where are the children who rode along
Voyaging far over unknown seas,
Hearing the swing-sound's travel song
And rowing hard with their strong young knees?

Though much is the same in the streets we trace,
Something is lacking to eyes and ears—
Lawn-swings aflutter with summer grace,
Caught in the butterfly net of years.

MARY LOUISE KEMPE

ON SORROW

Youth's burnt off by sorrow
Only in a tune.
Would a farmer punish
Any land too soon?

Burn in the spring-time
When no flame should singe
Brings on green in fury,
Each clod's revenge.

Undergrowth's danger,
Fierce and running over.
Better burn in autumn
And the sear will clover.

Fire green both seasons,
No land can spare it—
Youth burnt and age burnt,
How can heart bear it?

EILEEN DUGGAN

BOOKS

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by

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CORPORATISM THE HOPE

THE CONSERVATIVE REVOLUTION. By Hermann Rauschning. G. P. Putnam's Sons. \$2.75

BECAUSE its philosophy is so sane, radicals will roundly condemn this book. The author is a Protestant, but Catholics will praise his work, since he strongly advocates a return to Christian principles, and is so lacking in salesmanship as to mention *Catholic Action* favorably. The book is above the level of the American intelligentsia, who today find food for their souls in the emotional outpourings of erstwhile foreign correspondents. It was foreign censorship and the bread and butter urge that transformed these nimble writers of journalese into experts on government, authorities on Hitlerism and apologists for Communism.

Dr. Rauschning, former President of the Danzig Senate, writes this book to explain why he joined the Nazi party. The radicals with a Communist slant will never forgive this honest mistake, but men of good will and open mind will eagerly read the pages of this experienced statesman and learn much about the real Germany. This Danziger is not only a scholar, and a musician, but a dirt farmer with sound ideas on agriculture. He does not advocate the large farm as do some of our bureaucrats in Washington who never handled a pitchfork, but the small family farm. To him farming is a way of life, not a means of impoverishing the soil for a profit. Against the rationalists he holds that farming cannot be reduced to an exact science.

What prepared the way for Hitler in Germany was the decadence of Christianity. With Pius XI, the author maintains that there can be no genuine political reform without a return to religious principles. The lapse into paganism had been going on for years; Hitler merely completed the process by indoctrinating the youth of Germany with Nazi principles. There is a eulogy of Brüning and a summary of the important borrowings of Hitler from Communism.

The author thoroughly appreciates democracy. He also knows that the true corporative system makes for democracy, and is not deceived by that contradictory thing, the corporative state as it exists in Italy. He was actually experimenting with corporatism as a means of implementing democracy in Danzig when the Nazis turned him out. Due largely to Communist propaganda, Americans have been deceived about the meaning of corporatism. The Communists know that, as Pius XI pointed out, once the system is successfully introduced, it means the death of the class struggle and an end to the greater ills of democracy. **GEORGE T. EBERLE**

WAR JOURNAL SANS GUNS

WHERE STANDS A WINGED Sentry. By Margaret Kennedy. Yale University Press. \$2

BIG guns booming and bombs exploding can make a modern war journal vibrate sonorously. But this one by the author of *The Constant Nymph* is far more idyllic than martial in tone and content. The noisy pyrotechnics of battle are muted in favor of reflection on the perilous position of England subsequent to the shocking defeat in Flanders and the super-strategic withdrawal from Dunkirk.

In Porthmerryn by the sea, where most of the journal was written, life was a grand picnic for the little London *vacées*. But their shouts of joy at play struck no responsive echoes in the hearts of the adult population whose thoughts were too much occupied with the

spectre of an imminent invasion and the chilling prospect of their Empire doomed to destruction. Paced by the daily broadcasts, the newspapers and the discouraging rumors rampant in the town, Miss Kennedy describes the fluctuating fears and hopes of her neighbors and acquaintances. Her book is strictly a civilian's eye-and-ear-witness account of the behavior of a small community during the most critical period of their national existence.

American readers may be surprised to find no help-us-or-you-perish-too appeals in the author's discussion of Anglo-American relations. They will enjoy many a witty jibe at certain English public servants, and will appreciate the generous spirit of the closing thought: "We don't know what prayers rise up to Him among the German people, but if they are the prayers of faith and resignation they will be answered, and He will have mercy on His people there, and lead them, as well as us, to peace and better days." MICHAEL J. HARDING

"BOO" AT RACE HOBOGLIN

SCIENTIFIC ASPECTS OF THE RACE PROBLEM. By H. S. Jennings, Charles A. Berger, S.J., Ph.D., Dom Thomas Verner Moore, M.D., Ph.D., Ales Hrdlicka, Robert H. Lowie, Otto Klineberg. Longmans, Green and Catholic University Press. \$3

SAYS Bishop Corrigan, Rector of the Catholic University of America, in his preface to this symposium of distinguished American scholars:

The idea of race, not as a notion of objective science, but as an article of faith, has been accepted by thousands of people. . . . Moral principles which the Western World had held in high esteem for more than a thousand years are rejected by man, because they are said to contradict some mysterious race demand. . . . Surely there is urgent need, in these times of hatred and disorder, to reconsider, coldly and objectively, this question of race.

A necessary element in such a reconsideration is the judgment of science upon the racist theory, which associates basic or essential psychological and moral characteristics of large groups of people with a supposed group inheritance. The verdict of science is clear as to the numberless contradictions and non-sequiturs involved in that theory. A shelf-load of standard works is already found upon this topic. Nevertheless, it is well that the scientists' verdict is recapitulated and is enriched by fresh observations. While the name of the Rev. Dr. John M. Cooper of the Catholic University of America is modestly absent from the title page of this series—though cited *passim* by the various authors as an outstanding authority in the ethnological field—it is more than a guess that the work owes its inspiration and arrangement to his direction.

The race problem is treated from six angles: that of genetics and heredity; human psychological inheritance; comparison of human and animal intelligence; ethnological notion of race and races; intellectual and cultural achievements; and mental testing.

Crossing of races, holds Professor Jennings, may produce harmonious and advantageous results, or it may combine poorer qualities of both races. "None of these present day races are homogeneous in genetic constitutions."

Little definite, concludes Father Berger, can be ascertained as to the group inheritance of psychological characteristics. As to moral traits, "of all psychical qualities they are least subject to the body or the internal environment and there is no valid evidence of their inheritance."

Dom Moore surveys a vast amount of experiment and literature on the subject of animal intelligence, and thoroughly demonstrates the abyss that lies between the most developed beast and even the five-year old human child. Present human races are almost impossible to classify, according to Dr. Hrdlicka, prince among

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Translated by the Rev. Thomas R. Hanley, O.S.B., Ph.D.,
of St. Martin's College, Lacey, Wash.

■ ■ ■

What is needed today as never before is a well-rounded treatment of the family and its problems in the modern scene but in the light of natural moral law: a treatment not founded upon an appeal to religious authority or to sentiment, but upon a penetrating and convincing analysis and survey of the place of marriage and the family in individual and social development. Man's nature, needs and destiny as history, sociology, ethics and philosophy reveal them to us must provide the starting point and the goal, if the middle classes, who have for better or worse made our civilization what it is today, are now to be kept from destroying the latter's firmest and broadest foundation, the family. All soundly conservative groups, whether Catholic or not, must be impressed with the fact that their family ideal and ethic are not only not in conflict with, but are strictly dictated by, the highest interests and sternest requirements of human development, individual and social; that only in this direction lie individual and social happiness and prosperity; and that all the modern short cuts, seductive and specious as they may be, can lead but to disaster.

This need has been amply provided for by Dr. Jacques Leclercq in his important work "Marriage and the Family". His is a treatise which happily combines the philosophical, ethical, historical and sociological approaches to the family under contemporary conditions. Religion and religious authority appear only when the complex social reality demands consideration from those angles, unless we want to be unrealistic. But the distinction between what right reason and sound sociology suggest or impose, and what religion in the form of Catholicism calls for in addition or reinforces, is always maintained clear and inviolate.

The author is a distinguished professor of the University of Louvain. He has drawn upon the most authoritative and representative literature of past and present. The French original was first published in 1933. But the author has furnished the translator with a great deal of new material which either replaces some of the original text or amplifies it. The translation amounts then to an extensively revised and enlarged version of the original. All statistics have been brought up to date. In addition, the translator has deemed it advisable to supplement the text with not a few notes of his own, bibliographical or otherwise, which will enhance the book's value for the English-speaking world.

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American anthropological curators; "belonging all to one species," they "have had the same endowments in all important particulars." Even the widest differences indicate they are to be viewed "only as more advanced, or belated, but not as generally superior, or inferior."

Dr. Lowie gives devastating attention to the widely advertised assumption of Prof. Eugen Fischer as to the higher "variability" of the white races. "Only Europeans are believed capable of producing a significant number of leaders to pave the way in science, business and statesmanship." "Where, Fischer asks, is there a single Negro who had achieved significant results as an organizer?" This leads in turn to the whole question of "achievement," and various fallacies that are included under this comfortable word, as well as the matter of morality. "Racialism," concludes Lowie, "does not explain observed differences in ethical outlook; while specific differences can be demonstrably traced to non-racial factors."

Professor Klineberg's examination of the results of innumerable mental and psychological tests leads once more to the same negative conclusion. Their results are conflicting and totally fail to support the racialist thesis.

There are ample book references and an index.

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THE LEGION OF MARY. By Cecily Hallack. Longmans, Green and Co. \$2

A VERY active movement of Catholic zeal, now called officially "The Legion of Mary," began in Dublin, Ireland, twenty years ago. Spiritually kin to so many missionary activities of the Isle of Saints, this one has rapidly spread throughout the world. Its founders had poverty of the world's goods as another, almost inseparable note, of apostolicity. Members include all classes, young and old, the poor as well as the moderately well to do. In the words of the author, theirs "is not the story of saints, but of the most ordinary people. They argued that they had the right, as Christians, to demand much from Christ's Mother."

The Legion's work is practically unlimited, wherever good is to be done, but it might be said to have concentrated on visitations of parishes from door to door, care of prisoners, the unemployed; promotion of reading, retreats, social clubs for the less fortunate; spiritual advancement of the members. Two Popes have blessed the Legion's form of Catholic Action. The present book tells the reason in an attractive style.

DANIEL M. O'CONNELL

GLANCE AT THE BOOK CASE

AN economic Utopia where society collects the rent due on land, where there are no taxes and all men produce, is depicted by Horace J. Haase in *The Economic Democracy* (Orlin Tremaine, \$2.25). Considered in its widest aspects, the author's idea is the nearest approach to any sort of Utopia we are likely to see in these or in any other days.

In *The Promise of Scientific Humanism*, by Oliver Reiser, (Piest, \$4) the author prods the notion prevalent among modern philosophers that science contains the magic key to the future. But if the humanists are as we know them to be, then probably few will accept the author's concept and definition of the subject. For all that, he has written well, and his work is illuminated by a wide knowledge in this field.

Assuming that you are in the least apprehensive about the wiles of the British propagandist, then Porter Sargent's *Getting Us Into War*, (published by the author, \$4) will make joyous feelings creep up and down your spine. This is a sort of encyclopedia of keep-out-of-war, a scrapbook and selection of clippings, to which are added some pungent comments on current events.

Saint Thomas Aquinas on the Eucharist, by William B. Monahan, (Newman Book Shop, \$2.50) is a book on the Blessed Sacrament by a non-Catholic clergyman.

Great care and devotion appear throughout the book, but somehow the impression prevails that the author has not entirely grasped the teaching of Aquinas.

Henry de Tonty, Fur Trader of the Mississippi, by Edmund Robert Murphy, (John Hopkins Press, \$2) is a first rate thesis of actual detail, well fortified by copious footnotes. It is the narration of a quarter-century of conflict ranging up and down the Mississippi Valley, through Canada, with a return to the French Court at Versailles. Plenty of action about a man who meant to do things and did them.

Predigested biographies of fifty famous men and women in America today fill the pages of *Famous Americans*, edited by W. and E. L. W. Huff (Webb and Company). Some of the biographed have departed from among us; but living or departed, the selected have been chosen with great discrimination, and the editors have injected no trace of religious bias in their inclusion.

Otto Zarek is a German who is now fighting in the British forces. Before that, even before the advent of Hitler, he was one of the mid-European intellectuals. His autobiography, *Splendor and Shame*, (Bobbs-Merrill, \$2.50) is a restrained, and in parts somber, story of life in the German-speaking countries up to the time of the Nazi terror, when Zarek fled to England for refuge. The title is apt, for there is both splendor and shame all around in the brief epoch of which he writes.

If you are interested in the Jalta series, and who is not, then Mazo de la Roche's latest, *Wakefield's Course*, (Little, Brown, \$2.50) will give you as much pleasure as its seven predecessors. The Master of Jalta and head of the family goes to Ireland to buy a racehorse. Thence he goes to London, and the story winds its way through mystery, tragedy and war, even unto Dunkirk itself. The realism of the tale is true and genuine, and the characters almost leap at you from the printed page.

The mirror is held up for Americans to see themselves as others see them, Americans of a certain vintage, that is, by Andrew J. Torrielli in *Italian Opinion of America as Revealed by Italian Travelers, 1850-1900* (Harvard University Press, \$3.50). Here are six chapters, dealing with six different slants of the American scene spread over a period of fifty years. The narrative is at once brisk, clear and penetrating; perhaps also a trifle nostalgic to those who remember the years before the jitterbug!

What happened to the many and varied American Utopias, from that of the renegade priest of the seventeenth century, Labadie, down to our own Father (peace-it-is-wonderful) Divine is told by V. F. Calverton in *Where Angels Dared to Tread* (Bobbs-Merrill, \$3). The author gleaned his facts carefully, but having gleaned them must have failed to digest them. So while the book is valuable as a compend of American-Utopian adventures, its interpretation of them is not to be taken too seriously.

Lady Neish in *My Scottish Husband* (Dutton, \$2.50) writes a delightful collection of memoirs about her husband, the late Sir Charles Neish. Scottish humor prevails somewhat in these memoirs, and many a peculiarity of the Scots lightens up the pages.

Flitting birdlike from one subject to another, G. B. Stern presents herself in a sort of autobiographical stance in *Another Part of the Forest* (Macmillan, \$3). Miss Stern's family and friends, her prejudices and reasoned convictions emerge gracefully, even elegantly at times, from out the shades of this autobiographical timber.

Ernst Lother is responsible for *A Woman is Witness*, (Doubleday, Doran, \$2.50) which takes the form of the diary of a young Austrian woman from April 1938 to August 1940. The idea of the author, who shifts his locale from Vienna to the French capital, is evidently to give a picture of wartime Paris, and in that he is eminently successful. But the introduction into the tale, of a dispensation from Rome for a divorcee to marry the man whom she had stolen from his wife, is too great a strain on the imagination of

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THEATRE

BEST FOOT FORWARD. By the time this review appears, *Best Foot Forward* will be well launched in New York, at the Barrymore Theatre. I myself am writing of it just after seeing its try-out in New Haven, in which it was so smoothly produced and so exuberantly acted by its young cast that one need not hesitate to write of it as excellent New York material. Whether New York will take it to heart remains to be seen—but I think it will.

That is precisely what it is—good New York material whipped into admirable shape by George Abbott, its producer, from a book by John Cecil Holm, whose name, by the way, was printed on the New Haven program in the largest letters I have ever seen given to an author. The letters are not quite so large, of course, as those in which Mr. Abbott's name appears—but they are certainly unusual as a tribute to a mere author. Mr. Abbott is starting something, for which the Authors' League should give him a bouquet.

While I am on the subject of acknowledgments, I may as well add that the music and lyrics are by Hugh Martin and Ralph Blane, whose names are also printed in nice big letters, and that smaller letters credit scenery and lighting to Jo Mielziner, dance direction to Gene Kelly and costumes to Miles White. Also, lest we forget, Mr. George Abbott's name again appears in big letters assuring us that he has staged the production, which he has done admirably. And now, with all this off our minds, we can get around to an outline of the offering itself.

One's first impression of *Best Foot Forward* is that it contains an amazing number of very young persons—boys and girls of high-school age. This is quite as it should be, for the characters are boys who are students in a preparatory school and who have so many young girls buzzing around them that both they and the audience are dazzled.

We are shown dancing boys and singing boys, dancing girls and singing girls; and we probably owe a debt of gratitude to Mr. Abbott for not letting the singing girls dance or the dancing boys sing, as more careless producers often do.

Now to rush right into the heart of the plot. One of the boys, Hunk Hoyt, played by Kenneth Bowers, has written a letter to Gale Joy, a motion picture actress, very nicely acted and looked by Rosemary Lane. His plan is to get her autograph; but he thoughtlessly invites her to a dance his school is about to give. Need I add that Gale Joy comes? She does.

"Hunk" hasn't expected his invitation to be taken seriously, but it is; his own sweetheart takes it even more seriously than Gale does. Does jealousy develop? The authors tell the world it does. There is even one spirited scene in which the rural rival tears some clothing off the moving-picture queen, who thereupon has to be shielded by the entire chorus. That's the big scene. New Haven liked it, but perhaps it is too strong for New York.

Let's pass on to the music. There's a lot of it, some of the best of the songs being *Buckle Down*, *Winsoki*, *My First Promise At My First Prom*, *What Do You Think I Am?* and *Jitterbugs*.

If all that isn't enough for you, you will see some good dancing, too, including that of the Conga dancers, Terry Kelly, Mary Ganly and Bee Farnum.

The whole offering is amazingly bright and gay and young. Rosemary Lane carries off many of the honors. June Allyson, Nancy Walker and Betty Anne Nyman are all they should be. The boys, led by Kenneth Bowers, Marty May, Maurice Cannon, Gil Stratton and Jack Jordan, sing and dance with skill and contagious exuberance.

ELIZABETH JORDAN

FILMS

THE LAW OF THE TROPICS. A marriage of convenience generally leads to a divorce of accommodation in real life, but on the screen it invariably blossoms into a love-match which for permanence might have been made in Heaven rather than in Hollywood. This indirect approach to convention is but one of the familiar items in an apparent revision of Alice Tisdale Hobart's *Oil for the Lamps of China*, with its plot refabricated and its geography shifted in the interests of national defense. The story now deals with the assistant manager of a South-American rubber plantation who marries a cabaret singer on bargain terms rather than admit he has been jilted. The woman, fleeing an American detective, finds her jungle refuge a haven of romance and manages to improve her husband's position with the selfish company to which he gives blind loyalty. When her past overtakes her, she attempts the usual renunciation, but finally husband and wife set out together to clear her of a charge of murder. Ray Enright's direction is uninspired, and the studio tries to economize at the expense of an original plot. Constance Bennett and Jeffrey Lynn are mechanically heroic, with Mona Maris and Regis Toomey lending a touch of reality. Adults will find this dated and unexceptional entertainment. (Warner)

YOU'LL NEVER GET RICH. Hollywood's interest in the armed struggle abroad may be expressed in heroic terms but its interest in the Army at home continues to be largely humorous, and this tuneful musical comedy presents military service as something like the lesser of two evils. The affairs of a professional dancer become so entangled with those of an associate that he is forced to flee an engagement in order to avoid precipitating a divorce. He is inducted into the Army as a means of avoiding a contract but straightens out his own romantic problem when he is reunited with his partner. The complications of the plot are more credible when set to the music of Cole Porter, and several comedy tangents are explored to good advantage by Robert Benchley and Cliff Nazarro. Fred Astaire and Rita Hayworth are excellent dancing partners and carry the leads in the slight story with stout support from Donald MacBride. This is an enjoyable diversion for adults. (Columbia)

INTERNATIONAL LADY. This is an internationalist melodrama, stressing in its own ingenuous fashion the close cooperation between America and Britain in eliminating saboteurs. The identification of interests proceeds apace when a G-man joins forces with a Scotland Yard agent to track down an opera singer conveying war secrets abroad by musical code. The spy ring is destroyed and the singer evidences a nobler nature by saving the G-man's life. Concentration on the natural excitements of melodrama accounts for the film's rapid movement and sustained interest. Ilona Massey is fine in a role capitalizing all her talents and George Brent and Basil Rathbone share the burden of furthering diplomatic relationships. There is enough simple entertainment interwoven with the propagandist background to compose a worthwhile family thriller. (United Artists)

HONKY TONK. The chief distinction between this drama and the Western horse opera it resembles is that in the latter virtue always triumphs. The career of a crooked gambler who camouflages his grafting control of a town by public improvements is presented with cavalier sympathy for corruption, and Jack Conway's direction points for raciness throughout. Clark Gable and Lana Turner are chiefly involved as the boss who is steadfast in crime and the wife who shows more loyalty than sense in following him. *Objection* is obvious and not altogether on moral grounds. (MGM) THOMAS J. FITZMORRIS

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MUSIC

WHEN October arrives each year, another concert season begins in the musical world. Again we will hear the great symphony orchestras, a new Metropolitan Opera season is near and the concert artists go to and fro by plane and train to appear before vast audiences.

The lovely soprano, Jessica Dragonette, is one of the artists who will visit fifty different cities during the coming season. Besides her concert itinerary, she must be in New York every Saturday as she is the star of the Saturday Night Serenade, heard at 9:45 P.M. (E.S.T.) over the C.B.S. with Gustave Haenschen and his Orchestra.

Miss Dragonette tells me that Schubert's *Ave Maria* is becoming one of the most popular songs in America and that she receives everywhere requests to sing this lovely melody. On September 8, she was soloist, singing the *Ave Maria* and other numbers at the formal opening and dedication of the Cardinal Hayes Memorial High School in New York, at which the Most Rev. Francis J. Spellman, Archbishop of New York, officiated. Her own parish, St. John's, recently celebrated its 150th Anniversary. On this occasion she graciously repeated the *Ave Maria*.

Born in India, Jessica Dragonette traveled around the world with her parents until she was six years old and then entered the convent school at Georgian Court in Lakewood, New Jersey. It was here that she learned, among other studies, several languages: Spanish, French, Italian, German, some Russian and she says that Hungarians have complimented on her Magyar diction. In gratitude to Georgian Court and to the Sisters, her former music teachers, Miss Dragonette has donated the stage to this institution and returns to it each year.

It was in the late 1920's that she started to capture the hearts of millions of music lovers through the advent of radio. Her achievements add up to a terrific total. On the radio alone Miss Dragonette has sung 2,000 songs—classical, folk and popular—and operatic arias, besides seventy-five performances of full length operettas.

Space allows me to mention just a few of the trophies she has won through her singing. They include: The N.B.C. Award for ten years' radio service, a gold medal for record-breaking continuous broadcasting, The Fashion Academy for the best-dressed woman in radio, The Radio Guide Medal of Merit and a Gold Cup awarded by one-and-a-half million radio listeners in a national popularity contest. Recently a group of fans sent Miss Dragonette an unusual charm bracelet. From the silver links dangle reminders of the various steps in her musical career—a tiny Ford car, an oil can, a heart labeled "America's Valentine," a Philco radio, a tiny crown.

Last July she traveled to Sheridan, Wyoming, where she became a member of the Crow Indian tribe. All of the rites of days gone by in bringing a new member into the tribe were held for Miss Dragonette. She was made a Crow Princess and given the name "Singing Bird" by the Crow Chiefs.

Indeed this past summer has been a busy one for this diminutive artist, with appearances in Washington before 20,000 at the National Symphony's Water Gate concert and with the Wisconsin Symphony Orchestra at Madison. She will open her concert season October 9 in Decatur, Illinois, and again space permits me to mention just a few of the places on her singing schedule. They are: Springfield, Mass., Milwaukee, Wis. (fourth appearance), Altoona, Pa., Bridgeport, Conn., the University of Wyoming, Kent State Teachers College, Kent, Ohio and Denver, Colo.

With all of this, Jessica Dragonette writes, lectures, has appeared in motion pictures, does orchestration and appears as unruffled as a cloudless fall sky.

ANNABEL COMFORT

CORRESPONDENCE

HANDS ACROSS THE SEA

EDITOR: In considering and evaluating the many cross-currents in the present world conflict, future historians, we may be quite sure, will not fail to reflect on a small item appearing in the issue of the *New York Times* for Sunday, September 21. The item reads: "One of the incidents attending the recent meeting of the British Prime Minister and the American President in the North Atlantic passed unnoticed by some of the American observers and even later by persons who saw the photographs—although these were recorded by the British. The hand-clasp was the Masonic grip—thirty-third degree."

Buffalo, N. Y.

JOHN J. O'CONNOR

CHAPLAIN'S LOT

EDITOR: My alarm clock has just rounded off. It is five-fifteen a.m. Soldiers are sprawled asleep in trucks and on the ground under trucks. I get up early because I am an Army Chaplain and want to say Mass without interfering with the Army schedule. I am about to celebrate Mass, or thought I was. The only altar available in the field is the tailboard of any truck that happens to be idle. But it appears that the Chaplain and the Regiment will be without Mass for the third consecutive day. On the day before, although the Regiment was not scheduled to move until nine-thirty a.m., there was no place available at six, because trucks and trailers were being shifted around for loading.

I am a tailboard priest. I am dependent on the tailboard of a borrowed truck for Mass. I have no church, no altar and my home is a little pup-tent. Into this tent on a rainy night are crowded bedding roll, a small trunk, a Mass kit, dispatch case, a carry-all bag, gas mask, tin helmet and the Chaplain. Celebrating Mass in such a cramped home is out of the question.

W. H. Dodd in his letter (*AMERICA*, September 6) senses the impropriety of a priest hitchhiking whenever his outfit moves, because no allowance is made for the Chaplain's transportation. I have never hitchhiked when the men had to march, and I have slept in the gutter with the men when a marching column was halted for three hours. I have hitchhiked thirty miles to visit severely injured men of my regiment when my request for transportation was turned down by the proper authority. It is a humiliation to have to beg but the Church and its priests are used to that.

"It is a disgrace to see Chaplains out of necessity becoming the Army's number-one hitchhikers," as Mr. Dodd says. The disgrace is the Army's and a much worse disgrace is the lack of faculties for services in the field. Why should everyone above the grade of Major have for his personal convenience a walled tent with cot, table and chairs (and portable ice-box, you can be sure) while Captains and Lieutenants live the lives of Hindus regardless of their needs? In the case of Chaplains this distinction is clearly evident. Most Chaplains in the field have the same work and the same responsibility. They should be given the same facilities. Some non-essential facilities such as portable organ and hymnals are granted by the Regulations. The rest depend upon the whims of the Commanding Officer. My C.O. does not practise any religion and cares little about the religious welfare of his men. Every Chaplain, regardless of grade, needs and should be granted a walled tent for a church, a folding table for an altar and two chairs for interviews and confessions. If a Major is allowed a tent with table and chairs for his home in the field why doesn't the Army allow some kind of a home for God? Then every soldier would know where to find Mass in the

morning instead of looking around among the trucks where the priest is saying Mass, on a tailboard. I cannot announce Mass the evening before because I never know if the weather will permit or which, if any, truck may be available. Only when a truck is idle is there room for God.

Summing it up in a few words, the Army appoints a Chaplain to conduct services but provides no adequate facilities for conducting them. The Commanding Officer may make provision if he is at all interested but many of us are left out in the cold. I would have bought a car, a tent and a table at my own expense and brought them on maneuvers to help my work—but they were forbidden because I am only a First Lieutenant and such equipment is not in the Book (Table of Basic Allowances) for me. So for the next ten years, if the emergency lasts that long, I will be only a tailboard Chaplain. By that time with God's help I may become a Major.

On Maneuvers

TAILBOARD CHAPLAIN

HELLISH BUSINESS

EDITOR: I have just finished reading your editorial: *Making Vice Safe* (*AMERICA*, September 20). About to begin my retreat, in which I shall meet truths of the highest spirituality, I must make the public confession that during the perusal of said editorial a wave of hot American blood rushed to my cheeks, a wave of shame and mental pain, that morality of our *Christian* country has been substituted by the mephitic stench of pagan immorality. Yes, mephitic stench, pestilential stink fills the "medical clinics" mentioned in the editorial. These places with their hellish business ought not to abuse terms of the noble medical profession, but should put on their signboard: "Satan's Laboratory."

Forty-five years ago I heard wise, experienced old men of sterling character predict dire havoc for our country because of our having banned religion from our schools. May God grant light to our blind leaders.

Pine Ridge, S. Dak.

JOSEPH H. WELS, S.J.

SMALL CHURCHES

EDITOR: Do we really need the huge, expensive and often ugly churches we see all about? How many clergymen have worried themselves into fatal illnesses over the financial problems involved in running these edifices. Think of a church with a congregation of, say, 2,000. Consider what it costs simply to heat and light and clean such a place. A staff of clergymen is required to minister to 2,000. Wouldn't it be better and easier for everyone concerned if, instead of this big church, there were scattered through that section four small ones each accommodating 500? These little churches would be cheaper to build and maintain. The pastors and assistants would have less worldly troubles, more leisure to write out helpful sermons, more time to devote to the people's problems.

There should be a little church every few blocks. Everyone likes a chapel-sized house of devotion. The parishioners take pride in it and want to make and keep it fine and beautiful. Fresh ideas in architecture and ecclesiastical decoration could be more effectually attempted in a church of modest dimensions. Christ asked for little more than a room and a table for the Last Supper. A number of churches could combine for a parish or community school. Or, better yet, each church could have its own tiny school. Somehow, small classes mean inspired teaching.

New York, N. Y.

E. KINGSLEY

EVENTS

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AS days of sacrifice, featuring a Stuka-like dive of the standard of living, loomed nearer, a Jobian atmosphere percolated through the week. . . . On a sad-eyed public jamming the stores for purchases before history's biggest tax bill became effective, descended a shower of bad news. . . . From Florida came word of a serious shortage in canned rattlesnake meat. Many of the top-flight rattlesnake hunters have been hunted and caught by the draft, a wholesale Florida snake-butcher revealed. . . . On the heels of this revelation, a Hairdressers Association official, making no attempt to soften the blow, abruptly announced that fingernail polish for women soon may have to be rationed because of defense needs. . . . An alarming shortage of sponges was discovered by the Department of Commerce. Years of spongeless bathing faced the nation. . . . In numerous fields of social endeavor, confusion mounted. . . . Complaining that some States call doughnuts crullers and others characterize crullers as doughnuts, the National Dunking Association requested the Federal Security Administration to establish a distinction, applicable nationally, between the two forms of food. The Federal Security Administration recently ordered hearings to fix the exact difference between macaroni and spaghetti. . . . In New Jersey, 410 nails, hitherto inaccessible to the Priorities Board, were removed from the stomach of a young linoleum layer. . . . Parents operated in diverse fields. . . . In Boston, a father of three won a spaghetti-eating contest, while a mother of five was being arrested for shoplifting. . . . Names augmented the week's consign. . . . In Arizona, Antonio Paptheodorokoumountorogianakopoulos's name plagued mailing-list clerks. . . . In California, Sergeant Kornblatt petitioned a court to change his name to Kern, alleging that military discipline was at stake, since recruits frequently referred to him as Sergeant Cornstarch and, with somewhat less frequency, as Sergeant Cornstalk. . . .

Dips from Life. . . . Examination papers handed candidates for teaching positions in New York City high schools containing questions on: how to stop nosebleed; how to predetermine sex of cats; what racehorse was the greatest winner in 1940; how many rounds it took Joe Louis to knock out Arturo Godoy; what polo player, retiring in 1940, was the top performer for ten years. . . . No questions about God appearing. . . . Extra guards being stationed around the Hollywood tomb of Rudolph Valentino to handle the crowds on his fifteenth anniversary. Memorial notices in London papers, one announcing Valentino "has out-soared the shadow of our night." . . . One married couple named De Marco announcing divorce; another married couple named De Marco celebrating their fifty-fifth wedding anniversary, their son, a priest, youngest of sixteen children, saying the anniversary Mass. . . . A New England judge ruling that a Reno divorce is not valid when the person involved goes to Nevada merely for that purpose. The case concerned a young lady who bounced from an engineer to an elderly dentist and then back to the engineer. . . . Funeral of a New York policeman, killed in the line of duty. His name on the police rolls, James A. Schowers; his real name, Chief Many Rains. Chief Many Rains, a Sioux, descendant of Chief Sitting Bull, years ago wrote a letter to be read at his funeral. The police chaplain reading the letter: "I have been looking forward to this day when I would go on to the Happy Hunting Grounds of my ancestors to live in peace always. Yours in death as in life." Attending the service, Chief Crazy Bull, Sioux; Chief Red Eagle, Iroquois; Princess White Fawn, Algonquin; Red Blanket, Cherokee. . . . The Sioux, in the Happy Hunting Grounds, welcoming their descendant, a New York cop.

THE PARADER